

# THE CHINESE RECORDER

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## CONTENTS

	PAGE.
THE EDITOR'S OUTLOOK ... ..	127

A Call to Christian Employers.—Christian Imperialism.—Some New Educational Suggestions.—Medical Workers Confer.—The Church and the Opium Trade.—Relegalising the Opium Trade.

## CONTRIBUTED ARTICLES

The Tao Yuan (道院) ... ..	F. S. DRAKE.	133
Social Work and Christian Propaganda ... ..	...D. H. KULP.	145
The Work Among the No-su ... ..	C. N. MYLNE.	153
Forgotten Pages in Mission History ... ..	... JAMES W. INGLIS.	155
Recent Developments in Mission Policy in the Foochow Congregational Mission ... }	SAMUEL H. LEGER.	157
Two Hundred Miles of Miracles ... ..	... W. H. OLDFIELD.	161
The Earliest Days of Christianity in China ... ..	A. H. ROWBOTHAM.	167

OUR BOOK TABLE ... ..	173
-----------------------	-----

CORRESPONDENCE ... ..	178
-----------------------	-----

"Chinese Christian Church."

NEWS FOR THE MISSIONARY ... ..	179
--------------------------------	-----

Evangelism for Chinese in Siam.—The Church and the Toiler.—Chefoo Christians Move Forward.—The Missionary Campaign Movement in Scotland.—Gleanings from Correspondence and Exchanges.—Notes on Contributors.

## ILLUSTRATIONS.

On the Road to Kuling ... ..	Frontispiece.
Toilers in China ... ..	Page 166
Learning to Write ... ..	" 167

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## Dr. G. F. Fitch

### A Tribute of Appreciation

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"A Christian gentleman; a gentleman because he was Christlike." Thus might be summarized the impression left by the life of Dr. G. F. Fitch who, on February 17, 1923, passed quietly away. Through his passing the RECORDER has lost a staunch worker, his family an unusual father, the Chinese Church an untiring servant and a host of friends a ready helper. The RECORDER staff offers herewith its tribute of affectionate appreciation. Dr. Fitch was for twenty-seven years directly connected with the responsibilities of the RECORDER. During eighteen of these busy years he was the Editor-in-chief: it was during the latter part of this period and under his guidance that the present editorial board evolved. In large measure the present strength and position of the RECORDER is due to his work. He gave his best to tasks both great and small. Much of his service was in details that are not spectacular but that contributed to the smooth running of many Christian enterprises nevertheless. Fifty-three of his well rounded seventy-eight years were given to China. For eighteen years after his arrival in China in 1870 he engaged in evangelistic work, mostly in and around Ningpo. For twenty-six years (1888-1914) he was superintendent of the Presbyterian Mission Press and through it a servant to all Christian interests. He was on the Executive Committee of the Centenary Conference, holding the office of Treasurer. His manifold services have been welded quietly into the Christian Movement in China. In many ways and at many times he touched helpfully the spiritual problems of individuals and movements. Thus his influence has been woven into the Christian life of China, and though it cannot be measured neither can it be overlooked. For it is deeds that cannot be measured that live easiest in memory. His response to requests for help was ready whether made by his juniors or seniors. We have known him in many moments of stress but never saw him lose control of his fine spirit. His Christlikeness was always uppermost. We congratulate those who have had the privilege of knowing him. We are glad to know the family he left behind to carry on the high traditions so well exemplified in the life of both of their parents. We thank God for his life. The sorrow of his passing is lost in the thought of his character and the joy into which he has now fully entered. The fragrance of his gentle faithfulness and glowing faith will not pass away. He was a man of God and God was with him. He was a safe counsellor, a worthy example, and a true friend.

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# THE CHINESE RECORDER

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## The Editor's Outlook.

### A Call to Christian Employers.

IF the Church believes that Christian principles mean economic fairness to working people then Christian employers must shoulder at once their share of the heavy burden of re-adjustment. For the regenerate Church has in large measure been financially independent on an unregenerate capitalism. To be true to Christ the Church must guard the way she makes money as well as the way she spends it. Christians must not only talk of love but make it a living force in field, factory and mart. These things and others a group of Chinese Christian employers in Chefoo are trying to do. They are seeking first for the Christian relation to the so-called "industrial" problem which is in fact largely an employer's problem. On January 20, 1923, forty-two Christian managers and employers earnestly considered together how to practise the three resolutions, adopted by the National Christian Conference last May, on (1) employment of children, (2) one day's rest in seven and (3) the safeguarding of the health of workers. The presiding officer of the meeting was a factory manager who gives freely of his time to stir up interest in the industrial problem. He urged the necessity of Christian employers giving non-Christian industrial leaders an example of Christian love. This is, of course, the leadership of works as over against the easier one of words. The manager of the Chefoo Hairnet Factory was the chief speaker. He was chairman of the Chefoo Hairnet Manufacturers' Association when it decided about a year ago to give Sunday free with full pay to 18,000 workers. This Christian em-

ployer challenged his fellows to become pioneers in bringing in a more righteous industrial system. The leader of the largest Chinese Import and Export Company in the city pointed out the lack of the Christian spirit as well as of worldly wisdom in the overworking of employees. He urged, also, the need of a program to help workers rightly use the increased leisure time coming to them. The meeting was prolonged far beyond the time set. The whole group decided to apply the three industrial resolutions of the N. C. C. in their own business and to urge them upon other Christian employers. They also urged the local Y.M. C.A. to push forward its industrial program. Another meeting was arranged to which all Christian employers in Chefoo will be invited. While this gathering was only a beginning yet it is a move of vital Christianity worthy of emulation. It is a telling way of helping China's toilers understand the Gospel. It is a type of "preaching" that will help open the ear and heart to the whole uplifting Gospel message.

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**Christian  
Imperialism.**

THERE is one aspect of Christian Imperialism which is fitting: there is another less praiseworthy and usually harmful. It is with the latter aspect that Tyler Dennett deals in the December 21, 1923 "Christian Century" under the caption, "Christian Missions and Imperialism." The article is thought provoking: it may in some provoke something other than thought. It leads us onto the field of debate on the attitude and activity of missionaries in respect to political situations in their adopted domiciles and particularly with regard to China. Mr. Dennett shows that missionaries and their supporters have at times intervened in political situations for their own ends alone. In China he says, "The missionaries would appear to have viewed the integrity of the Chinese Empire as much less important than the liberty to extend their work under the support of a liberal and progressive government." Thus missionaries are inclined to count that government best for the country which grants them the greatest amount of freedom. Intervention for the protection of missionary work therefore becomes easy. Dr. Dennett, however, designates the principle involved as "jesuitical and even mohammedan-esque." Such an attitude and principle may lead to the armed intervention of Christian nations in the affairs of another. But such intervention, direct or indirect, has never prospered the cause of the Kingdom. Reference is made to the article in the treaty of Tientsin which compelled the Chinese Government to grant religious toleration. Its exaction, he claims, was "a smashing blow at the integrity of the sovereignty of the empire." He does not believe it really advanced the Kingdom. These are strong words. Practically the same question in another form is raised in a letter from Mr. R. E. Lewis, formerly of China, in the October 19,

1922 issue of the "Christian Century" under the question, "Who Owns the Chinese Christians?" Dr. Dennett is dealing with the use of pressure on a government to secure and insure the opportunity to propagate Christianity: Mr. Lewis deals with the same use of pressure by home constituencies on Chinese Churches to observe forms of church polity deemed essential by Western Christians. Both are aspects of Christian Imperialism. As a matter of Christian courtesy and democracy we must respect the sovereign privileges of the Chinese Church as well as those of the Chinese Government. Only thus can we work with the new spirit now moving in Church and nation.

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#### **Some New Educational Suggestions.**

ABOUT two hundred educationists met February 7-9, 1923, to discuss the affairs of the East China Christian Educational Association. This live organization now has an executive secretary and staff. Its members live in three provinces and work in more than seventy schools of all grades. In this meeting they decided to adopt the 6-3-3-plan thus giving to the primary grade six years, and to the junior and senior high schools three each. For high schools having less than fifteen in a class a change in status was proposed and accepted. As a result boys' schools having less than fifteen in *upper* classes and girls' schools below this standard in *lower* classes are to become junior high schools. The distinction here made between boys' and girls' schools is due to girls' schools being less well developed than boys' schools. This discrimination in application of standards will give the girls a chance to catch up with the boys. The General Secretary was instructed to prepare two manuals:—(1) to familiarize new students with the Bible, and (2) for training in worship. These should prove very useful. Records of the religious development of the students are to be prepared and kept. The Association registered its opinion that normal schools should be separate institutions and not departments of larger institutions: this looked towards creating a more professional atmosphere in normal schools. The University of Nanking was asked to prepare a special course for a summer school to train supervisors of lower primary schools. Many of the speeches were made by Chinese educationists who expressed an earnest desire for closer co-operation between government and Christian schools.

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#### **Medical Workers Confer.**

ABOUT two hundred physicians attended the recent Conference of the China Medical Missionary Association, which was held February 14-20, 1923. The delegates lived together during the conference in McTyeire School.

In a special message President Li spoke with appreciation of the work of the Association. He said "There is no greater need than that



of educating the people through the knowledge of Medical science to a higher level of physical soundness and well being." He recognized the part the Association has played in investigating the diseases and materia medica of China and in developing through literature, lectures, campaigns, schools and hospitals, public health and preventive medicine therein.

The subject of public health stood out in the deliberations of the Conference. Resolutions were passed urging the inclusion of health teaching in all Christian schools, the promotion of summer schools for training in public health, and the establishment of a department of public health in every Christian medical school. The need of special care of the health of Christian workers was also urged. Missionary Boards by the appointment of medical secretaries and missions by the appointment of medical committees were advised to give more strict supervision to the health of candidates for mission work and of mission workers. It was recommended that the National Christian Council appoint "a commission to investigate the extent and causes of losses which the Christian movement in China has sustained from the premature incapacitation and death of employed workers, students and communicants." Regular care of the eyes of mission school children was also advised.

Increased attention was given to the problem of hospital administration. This is a comparatively new science. A special council of the Association renders assistance to hospitals who desire to standardize their administration according to the best methods. The need of closer co-operation with qualified Chinese physicians was recognized as necessary to the maintainance of the ethical standards of the medical profession in China. Considerable emphasis was laid on hospital evangelism. While from the viewpoint of science Christian hospitals are looked on as an end, from the viewpoint of the main aim of the Christian Movement in China, they are a means to a greater end than the scientific care of the physical part of life. It was decided to organize an editorial board for the Medical Journal and in future to publish it monthly. Dr. James L. Maxwell was elected the new Executive Secretary of the Association.

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**The Church  
and the  
Opium Trade.**

THAT the opium evil is rapidly regaining its old hold on China is unfortunately too true. It is also sadly true that public opinion in China, including Christian public opinion, is somewhat indifferent on the subject. This would be explained in different ways by different people. Nevertheless the suggestion made by Sir Francis Aglen that the opium trade in China be relegalized in order to gain control of it is acting as a stimulant to arouse the public conscience. His suggestion has not met



with approval. We give in the editorial following this one the adverse action thereon of the International Anti-opium Association, Peking. The Shanghai branch of this same Association in a recent meeting also passed a resolution against the relegalization of the traffic. The fallacies embedded in the suggestion to relegalize should be patent to all. This is, however, far from the fact. Those who have studied the problem of repressing social evils such as prostitution, alcoholism and drug addiction are convinced that legalization gives a social approval which not only permits the evil to exist in a measure openly, but also stimulates an increase in the private and illegal activities of those interested in maintaining it. It is true that prohibition does not succeed in completely eradicating these evils! It is also true that legalization always results in their expansion. Whatever is done, therefore, we hope the traffic will not be relegalized. It is fitting at this point to draw special attention to the resolution in re opium passed by the National Christian Conference last May:

"The delegates to the National Christian Conference view with deep concern the present serious situation in China regarding the growing of opium in various places; the importing of the same into China; the increase in the number of opium smokers, and the making of morphine pills. These all seem to give evidence that this great evil is regaining a foothold in the land. While this matter is under consideration by the League of Nations, and is politically related to the governments of the Powers, we wish, nevertheless, to call upon all the Churches and Missions in China to do whatever they can to help create a strong public sentiment against the selling, smoking or eating of this harmful drug. We would also request the National Christian Council to appoint a committee to deal with this matter in co-operation with other anti-opium organizations, and to devise ways and means by which public opinion may be aroused to fight against this gigantic evil until it is completely eradicated."

The present situation calls for expression of opinion by as many Christian and other groups as possible in line with the spirit of this resolution. May we not therefore urge Christian groups to take action immediately on this important topic. Such action will help to reorganize public opinion.

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**Relegalising  
the Opium  
Trade.**

THE following resolution was passed by the International Anti-Opium Association, Peking, on February 13, 1923, and forwarded to us by the general secretary, Dr. W. H. G. Aspland.

"The Board of Directors of the International Anti-Opium Association, Peking, has carefully considered the general suggestion outlined by Sir Francis Aglen for legalising the opium trade in China, with a view to its more effective control and progressive extinction. It recognises his sincere desire for the extinction of the opium evil. It

acknowledges the hearty assistance to this end at all times given by the authorities of the Chinese Customs Administration and realises the difficulties with which the Customs Administration is faced by reason of the recent deplorable growth of the illicit traffic.

Nevertheless, after deliberate consideration, the Board is convinced that legalisation besides being retrograde in character would seriously endanger the welfare of the Chinese people.

The Board would gladly lend its aid to the authorities in working out any detailed emergency measure, intended to improve the effectiveness of the present prohibition law. It deplores the discussion of legalisation at a time when safeguards could no more be made effective than the present prohibition. It believes it to be the duty of the Association to oppose to the limit of its influence the general proposal for legalisation.

There are two main aspects of the subject to be considered,—the domestic and the international.

With reference to the domestic aspect, the Board believes that the increased growth of poppy and the increased use of opium are largely the outcome of political conditions not necessarily permanent. The militarists have required large revenues. In order to obtain these they have revived the cultivation and sale of opium. The traffic is abhorrent to the moral sense of the Chinese people, and the proposal to legalise it will not receive the support of the best elements in the nation. The real hope for the eradication of the evil lies in the disappearance of the present dominating militarism, the establishment of effective governmental authority, and the creation of a stronger public opinion against the use of opium. To legalise the trade would seriously impede the growth of such an effective public opinion, which is potentially the most valuable force. The Board believes, moreover, that, under present conditions, China would be no better able to enforce a legalisation plan with regulations for reducing the use of opium than she is to enforce prohibition.

With reference to the international aspect, the Board points out that in any plan to legalise the trade in China the question of the importation of foreign opium must be faced. This is a factor not dealt with in the present suggestion for legalisation. The nations of the world furthermore are of one mind in seeking the suppression of the narcotic evil and confining the production of narcotics to medical needs. China within recent years has shown herself capable of great and under happier conditions largely successful efforts to suppress the growth of the poppy and the traffic in opium, and it is difficult to see how in reversing her present policy of prohibition she could avoid throwing herself out of line with the international movement."

# Contributed Articles

## The Tao Yuan (道院)

### A New Religious and Spiritualistic Movement

F. S. DRAKE

**A** MOVEMENT spreading rapidly amongst the official classes of China, and declaring on the first page of a pamphlet (道院院綱) that its purpose is "the worship of the Most Holy Primeval Father (崇奉至聖先天老祖), the Founders of the Five Religions:—Christianity, Mohammedanism, Confucianism, Buddhism, Taoism; and the Gods, the Saints, the Worthies, and Buddhas of the whole world throughout all generations; together with the perception of the "God-given World-Centre True Scripture" as the connecting link between the truths of the Five Religions:"—such a movement calls for the careful investigation of the Christian Church.

The movement commenced by accident (扶乩). For several hundred years the Chinese have used a kind of planchette as a medium between men and the Eight Immortals of the Taoist mythology. The instrument is not shaped like that used in the West, but is merely a stick about a yard long and about as thick as a broom handle, with a slighter, bent stick coming out from the middle of one side, at right angles to the thicker one. The stick is held at one end by a man with his left hand, and at the other by a man with his right hand, and the tip of the bent stick is allowed to rest on a tray of sand, in which it traces the characters as they are delivered by the spirit.

Many of the official classes have been in the habit of using the planchette as a pastime, putting such questions as "Shall I have promotion soon?" or "When shall I have a son?" It happened that a certain officer named Liu Min-tseng (劉眠僧) in the Chinese army in Tsinanfu was playing with the planchette in this way in the winter of 1920. A most unexpected thing happened; to his amazement a complete book was delivered, purporting to come from T'ai I (太乙) the Great First Cause or, in our language, "God." The book was entitled the "North Pole True Scripture." "North Pole" here means the pivot around which the whole universe swings, so we may translate the whole title "The God-given World-Centre True Scripture" (太乙北極真經).

NOTE:—In the passages translated from the Chinese, words enclosed in curved brackets ( ) are so written in the original; words enclosed in square brackets [ ] are the additions or explanations of the translator.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.



This mysterious communication from the unseen so impressed the military officer that he decided never again to put the planchette to the old frivolous uses. He pondered over his experience for about a year, and in the winter of 1921 founded the Tao Yuan (道院), of which the motive was to be genuine philanthropic work, and the main-spring of all action the revelations and directions from the unseen world through the planchette. The intellectual basis was to be a syncretism of the five great religions. For the nourishment of the inner life, the Buddhist mode of meditation was adopted.

Perhaps the clearest comprehensive statement of the nature of the movement is to be found in a small pamphlet written in simple Mandarin, the "Tao Yuan Catechism" (道院或問):—

1. "What is the object of the Tao Yuan?

The object of the Tao Yuan is the equal cultivation of the inner life and its outward expression (內外兼修). Generally speaking, the cultivation of the inner life consists in meditation (內修是靜坐); and the cultivation of its outward expression consists in philanthropic work (外修是辦慈善事業).

2. What are the advantages of Meditation?

Meditation purifies the heart and moderates the passions. It is the root of the cultivation of character and of the salvation of men (修己度人). This the understanding all know.

3. What is meant by Philanthropic Work?

It is to carry on without being emulous of vain-glory, all kinds of merciful work, in which teaching and feeding (the needy) are regarded as of equal importance.

4. The "Way" (Tao) of which Religion does the Tao Yuan teach?

It teaches the Great "Way" of the Source of All Things (萬有根源的大道). It does not enquire what the advantages of any particular religion may be; but does its utmost to help each.

5. How did the Tao Yuan arise?

It was established by men influenced supernaturally by God, (神) by means of the planchette.

(The planchette cannot move of itself; it is neither brownie nor sprite; nor has it been evolved by science or electric power. It is genuine, unalloyed, and has sprung from the rightful bounds of the "Tao." Before the planchette was known, there were men whose spiritual nature was related to the Divine as intimately as is made possible by the planchette. Such were the Founders of the Five Great Religions.)



## 6. Who is the God worshipped by the Tao Yuan?

He is the Primeval Father (先天老祖) together with the Founders of the Five Great Religions:—Christianity, Mohammedanism, Confucianism, Buddhism, and Taoism. (But this is merely complying with the general way of expression used by the world throughout history. In reality He is Boundless Spirit; He is just the Primal Source of Life. (無界之靈先天系胞))

## 7. Who is the "Primeval Father"?

He is the Primal Progenitor of the Universe; the Source of the Great Tao (天地萬有之始祖大道的根原). 神 ("God" also is a term of respect used by mankind. We must not regard [this Being], according to the styles given to men, as father, grandfather, great-grandfather, great great-grandfather, monarch, king and emperor. It is easy thus to take a mistaken view of the great Tao.)

## 8. Has the Tao Yuan any other Functions?

The Tao Yuan is purely an organization for preaching the moral life, and for carrying on philanthropic work.

\*Beyond these it has no other functions.

Where a Tao Yuan is established, there are those who live according to the right way (正道); where no Tao Yuan is established, there are also those who live according to the right way. What place is there which is not the Tao Yuan of the Primeval One? Thus all may know that those who without the Tao Yuan both do (philanthropic) work, and also live according to the right way, are the ones who understand the True Tao (真道). [Were men all like this] the Tao Yuan need never have been opened [literally, might have been closed a few thousand years ago].

## 9. In what year was the Tao Yuan founded?

It was founded in Tsinanfu in the second moon of 1921, and was authorised by the Ministry for Internal Affairs to extend and receive protection throughout the provinces. (The object of seeking this authorisation was to show respect for the Law.)

## 10. Are there any publications in which one may learn the doctrines set forth, and the philanthropic works undertaken by the Tao Yuan?

Kindly read the "Ethical Miscellany" (道德雜紙) and "The Philosopher" (哲報), which are published by the Tao Yuan, and you will receive that information.

[\* From here to end of paragraph, added to original text by the planchette.]

11. Does the Tao Yuan, by combining the Five Great Religions, create a New Religion?

The Tao Yuan combines the Five Great Religions, it is true; but it does not create a new religion. For the Five Great Religions all spring from the Great Primeval Tao (先天大道). Hence adherents of each religion can become members [of the Tao Yuan], discuss together the true meaning of the Great Tao (大道真旨) and take part in the work of saving men (作救度的事業).

To become a member of the Tao Yuan, and not forsake one's own religion, is the true spirit of the Tao Yuan.

12. Has the Tao Yuan its own particular Scriptures?

Yes, it has the "World-Centre True Scripture" received by means of the planchette from the Great First Cause [= God] (乩授太乙北極真經).

13. What Doctrines does the "True Scripture" teach?

That which has been already received is only a Supplement to the True Scripture (真經副集); and merely deals with the first stages of the practice of Meditation. But its more profound parts consist of diagrams showing clearly the true manner of the origin of life [or "of the primordial egg"].

NOTE: The True Scripture proper is said to be in process of being received in Italy, in the French tongue. According to the planchette, the Scripture will be completed and the component parts brought together at the end of twelve years.

14. What Rules of Conduct has the Tao Yuan? (誠條).

It has the ten commandments (十誠) and the exhortations and precepts of the True Scripture. (真經上的訓誡箴銘).

15. What Method has the Tao Yuan for Studying the Five Great Religions?

The Tao Yuan has established a Special Department for each of the Five Religions (五教特部); each Department has a President (部長), an Executive Officer (主任), students specializing in one religion (專修生), and students studying the Five Religions without discrimination (公修生). They examine the principles of each religion, but do not establish a new one. It is a body of men, without any [special] religion, formed by means of the Tao, within a natural religion, that is free from all hindering theories.

16. Are the Members of the Tao Yuan called "Tao Yu" (道友)?

The "Tao" of the Tao Yuan is not the "Tao" of Taoist Priests (道士); so the [members of the Tao Yuan] cannot be called "Tao Yu" (道友), nor can they call themselves "Tao Mo" (道末).

Members of the Tao Yuan are all called "Devotees" (修方) or simply Tao Title So-and-So (道號某某)."

[NOTE:—Each member of the Tao Yuan receives a special title by which he is afterwards known in the Tao Yuan.]

The headquarters of the Tao Yuan are in Tsinanfu. From here it is spreading all over China. In March there were in all six Tao Yuan, with a total membership of some six hundred. In June there were thirteen with a membership of one thousand two hundred. They are to be found in the following cities, the brackets indicating cities in which the organization was not complete when I left China last July.

Shantung	Tsinanfu	(Headquarters)
	Tsining	
	Tsingchowfu	
	Taianfu	
	Ishui	
Chihli	Peking	
	Tientsin	
	(Paotingfu)	
Kiangsu	Shanghai	
	Nanking	
Chekiang	(Hangchow)	
Anhwei	(Anch'ing)	
	Pengpu	

It is highly probable that the movement has now reached many more cities. At the time of my departure from China one of the leaders had gone to Shansi to establish a branch in Taiyuanfu.

The Tao Yuan is well organized; each centre is divided into six Courts:—

The Court of the President	(統院)
The Court of Meditations	(坐院)
The Court of Planchette Worship	(壇院)
The Court of Scriptures	(經院)
The Court of Philanthropic Works	(慈院)
The Court of Preaching	(宣院)

All the activities in which the Tao Yuan is engaged, are embraced by these six Courts, each of which has its president and other officers.

The Headquarters in Tsinanfu are established in a large rambling Chinese house, of the type usual for official residences. The lane leading to it, and the courtyard immediately within the gate, are frequently

filled with rickshas, indicating the type and number of the men accustomed to pass much of their time there. Old gentlemen in silks, and serious looking young men are continually passing in and out. On entering, the stranger is treated courteously, and on showing any interest in the proceedings of the place, will be entertained for a considerable time by several of the inmates, who will go to great trouble to give enlightenment, when sought.

The walls of the reception rooms are hung with scrolls, quaint writings, and beautifully executed pictures: the work of the planchette. These works of art are obtained by fastening a brush to the end of the crooked stick part of the planchette, mentioned above; so that the writing is made on long sheets of paper, often on red paper, instead of in the sand tray. Chinese who have seen these writings remark at once on the excellence of the penmanship. It is beyond the power of a Foreigner to judge in these matters. But the Foreigner is capable of judging the delicate pictures—sprays of flowers, the trailing branches of the weeping willow, the broad leaves of the banana tree—which are also to be seen. Many have no beauty to recommend them: curious sacklike objects, which represent Buddhist monks at meditation. Many are signed by Buddha himself; and some by Christ. The signature ascribed to Christ is a triangle resting on its base, in token of the Trinity.

In the monthly magazine published by the Tao Yuan, "The Ethical Miscellany" (道德雜紙), many of these writings and pictures are reproduced. Amongst these is a lion drawn by the Virgin Mary. It is not after the style of the usual Chinese stone lion, but is a genuine foreign lion after the manner of the latest school drawing books, and has the word "lion" written above it in English. It is explained on the back that the reference is to the Four Beasts of the Apocalypse, of which the first was like unto a lion. Then there are examples of spiritual photography; these are taken against a black cloth, or with the camera pointing into the open air, and the result is usually the likeness of one or other of the Eight Immortals. But one of the most startling of these portraits is one of God Himself. This was obtained by the planchette. It is drawn with chalk on dark-coloured paper, and presents an appalling picture of extreme old age. Out of misty circles the old, old face emerges. It bears the inscription: "True Drawing of the Most Holy Primeval Father" (至聖先天老祖寫真).

The rooms surrounding the central court of the building have been made into six shrines, one for each of the Six Courts into which the Tao Yuan is divided. In each of these shrines, on the wall opposite the door, hang long yellow silk curtains, and behind the curtains is the portrait of a sage or divine being. In one case the portrait was a spiritual photograph; in another it was a weird painting of Lao Tzü, which had



been discovered in an alley in Tsinanfu, by following the directions of the planchette. Before the portrait and silk curtains in each shrine is a table with the sand tray and planchette lying across it, ready for use; and before the table is another, smaller one, arranged as an altar with candles, incense, offerings of several kinds of grain, and a small lamp burning and giving a fragrant odour to the room. The altar is draped with silk, and before it is a kneeling stool.

Whenever a question arises concerning the affairs pertaining to any particular court, it is brought to the appropriate shrine and guidance is sought by means of the planchette.

On April 17th, six members of the staff of the Arts and Theological Schools of the Shantung Christian University visited the Tao Yuan, to discuss matters of common interest with some of the members of that institution. We were permitted to witness the planchette at work. A number of well dressed and cultured Chinese gentlemen were assembled in the shrine. An old gentleman came forward, knelt before the altar and bowed himself several times. Taking a piece of yellow paper he lighted it in the lamp and raised it flaming above his head, then passed it to the bystanders, who in turn passed it out through the door. When he had repeated this several times, the others in the room quickly and silently placed kneeling mats in lines before the altar, and with impressive order performed a series of prostrations. Rising from their knees they removed the mats, and the planchette writing commenced.

The planchette stick was held at either end by men standing one at each side of the table. Near by stood another, whose duty it was to call out the characters as they were written in the sand, while on the opposite side, at a small desk, stood one with pen and ink ready to write down the characters upon yellow paper. At first the planchette merely made circles, first slowly, then at a great rate. One of the writers held a piece of wood in his free hand, with which he smoothed out the sand again, and immediately the first character appeared. Character followed character at a surprising rate.

After the writing of each character, the sand was rapidly smoothed in preparation for the next one which was to be dashed from the tip of the planchette, turning and twisting impatiently in the hands of the writers. As the sheets of yellow paper before the recorder became filled they were handed to us to read, and this is what was written thereon:

"Message from the Immortal Hui, in the presence of the Virgin Mary, to members of the staff of the Shantung Christian University.

The Immortal Hui approached the planchette table.

The Will of the Master (師命)—the Holy Mother with me witnessing the planchette writing:—

Throughout the world, why is there a distinction between Chinese and Foreigners? Yet in the actual condition of things there is a principle of gradual cleavage in human feelings and practical affairs.

The fact that to-day several Pastor-disciples (牧徒) have received the call of the true spirit of God (得上帝真靈所照) and have come to visit the Tao Yuan, is not something wonderful and strange, to be regarded with astonishment, and unintelligible.

Those whose hearts are firm, to them God (帝) draws near; those whose hearts are fickle, from them God recedes. As for men, there is no real distinction between Chinese and Foreigners; as for the Tao, there are no distinctions of nationality. The Rational Principle (理) underlying all is One; as the marks drawn in the sand (by the planchette) become words, and the sentences (thus formed) are all the Patriarch's revealed Will (祖臨命).

That which God (帝) has shown:—

First, the constant fault of Chinese men and affairs is excessive cleverness; the spontaneous thoughts that rise in the mind, the quick discernment, the clever wit, for the most part cannot be held steady. Hence (the Chinese) do not avail themselves of all branches of wisdom, combining the separate elements into one, and the spiritual enlightenment cannot descend upon them.

Second, foreigners while possessed of quick discernment and clever wit, can hold firmly and sincerely, through the affairs of every day, their unchanging purpose.

Silent supplication and kneeling at prayer are not very different; the latter is really silent supplication. If when kneeling at prayer there is something that continually remains obscure, silent supplication should be resorted to, and it will become clear. This is nothing else than the presence of God in your heart; that is, the heart's spontaneous motions. In men's bodies and minds there is no good thing that does not have its source in these spontaneous motions of the heart. The character 機 is the same as 占; he who makes careful investigation can understand.

The Theological School is governed by Heaven (天府). Ferdinand Verbiest (南懷仁), is the one most acceptable to God (上帝); next to him comes Abraham Lincoln (林肯); these two both have mystic messages to deliver another day.

The refreshments prepared by the votaries are insufficient; another day we shall serve a little wine; come again and hear the Divine Will; Verbiest and Lincoln, the two legates, will come and speak."

From this curious mixture of sincere devotion, impressive ceremony and quaint mummery, it will be well to turn next to the philanthropic activities undertaken by the Tao Yuan. These men are giving their wealth freely for the upkeep of a considerable amount of valuable work.

They have in Tsinanfu city six centres in which they are feeding and teaching waifs found in the city. They were the first of the organizations that undertook flood relief last winter, and they fed and taught trades to about twenty flood refugees. Moreover they are building a large Home for Cripples at the foot of the hills to the South of Tsinanfu, in which they will be able to feed and teach trades to some two hundred cripples.

In addition they preach continuously to the ordinary people in the crowded market, and have prepared tracts for this work. They publish a monthly magazine, "The Ethical Miscellany" (道德雜紙), and a weekly paper, "The Philosopher" (哲報). Unfortunately both these papers are weak on the intellectual side. One delights rather in the curious doings of the spirits, and the other, in endeavouring to find the best in all religions, loses itself in endless fables and strange miracles.

One of the most interesting phenomena in connection with the Tao Yuan, is the connection of one of the leading men of Shantung, Mr. Hou Hsueh-fang, a Christian of no small reputation, with it. Mr. Hou is a Chin Shih of the Manchu Dynasty, who held high rank both under that Government, and also under the Republic. He was noted for conscientious work in all his official appointments. Passing through successive stages in his belief, he was Confucianist, Buddhist, Atheist and finally about six years ago became a Christian. Disgusted with the corruption of official life, he determined to devote himself to the work of the Church, and gave his services freely to the Y. M. C. A. as Honorary Secretary, making the winning of his old official friends his aim.

In the autumn of 1921, Mr. Hou was drawn into the Tao Yuan, and it was through my friendship with him that I was able to establish my contact with it. Consequently I see the movement through Mr. Hou's eyes; that is through the eyes of a man who is thoroughly sincere, and who, entering it as a Christian, feels he has in it a deeper, more spiritual form of Christianity than that represented by the Churches; but a man whose mind is a jumble of religious ideas, collected during his passage through many faiths to Christianity, and a man who is credulous to the last degree.

Many hours have been spent in conversation with Mr. Hou, and it has been possible to form some idea of his point of view, though it is not likely that many of his fellows put the same emphasis upon Christ as he. To him the Tao Yuan is a means for extending the glory of Christ. The ordinary methods of preaching Christ are sufficient for the West and for the masses of China, but not for those imbued with the old Chinese culture. In the East many great and noble religions have been first in the field, and Christ must be preached in the terms of



those religions. Moreover, the official world is blasé. Ordinary preaching may win the ordinary people; but where do you find officials believing? They need something startling to wake them out of their lethargy. This is done by the planchette. Here the supercilious is brought face to face with the Unseen World, in a most striking manner. He receives a knock-down blow, and believes. The impulse afforded by the planchette has been sufficiently strong to break many of their gambling and opium smoking habits! Notice too the unrivalled benefits of the planchette to feeble human nature: here is a means of immediate intercourse with God; here you may bring all your needs, and every troubling question, and here you will get a clear and certain answer. But is it not better still to communicate with God continually by means of a pure spiritual life? Certainly, but who among men can attain to that height? Christ attained; but that is a height far beyond most of us. Christ, Confucius and the other great men are essentially the same for they all spring from the life of God, as the fingers from the hand, but one, the thumb, has grown thicker and stronger than the others. Christ is greater than Confucius because he had immediate access to God, whereas Confucius only attained to this by degrees. There is proof for this: at twelve years old Christ was able to amaze the Rabbis by his wisdom, and throughout his life he manifested an immediate union with God. But Confucius tells us in the Classics how he gradually advanced, and only at a great age had mystic communion with God. So Christ has opened for us a great high-road to God. Christ is living now, and is present with us; but so are the others. In the days of his flesh we could discern that he had outstripped Confucius and the rest. But who am I to presume to say who is greater and who is less in the spiritual realm? Then too you should give more time to meditation. Of course it is admissible to pray while you are meditating; but in one way or another it is necessary to give more time to these passive exercises, in order to gain fresh resources of strength for the taxing exertions of life.

On such lines as these have our conversations with Mr. Hou run. They reveal at the same time the sincerity of the man and the confusion of his thought; but in his own way he does undoubtedly think. There are others in the Tao Yuan whose thought has a more pronouncedly Buddhist colouring; but it is to be feared that the majority do not think at all; that they have been impressed beyond measure by the planchette writing, and are held by that alone.

Here then we may note the first weakness of the movement. The intellectual basis is perilously slight. Where it exists it is hopelessly confused. To what extent trickery enters into the spiritualistic side of it, it is impossible at present to say, but we may presume that many of the leaders, and the majority of the ordinary members are



sincere. Whatever trickery there may be is probably confined to a small clique, but it is difficult to guess what their motives may be, for everybody seems to be giving and nobody seems to be getting.

As a religious movement, it is further weak in that it is not able to form a church. By the very nature of the case, there is no room for the illiterate in the Tao Yuan! Nor is there any room for the official's family. It is an aristocratic club, not a movement of the people. As a preserve of one class it also fails to have the essential elements of a church. There is no real community of thought, nor of worship.

If left to itself the movement would probably not be long-lived. Yet it is not without great significance for the Christian Church. To begin with, here is an opening among the official classes. If friendly relations are established between missionaries and the sincere leaders of the movement in the various cities, it is likely that some may come over to the simplicity and purity of the Gospel.

It is significant too because it reveals the hearts of a great class of the people: the unsatisfied religious instinct, the appeal of the practical social-welfare work, and especially the first clash of Christian with non-Christian thought. Church History is about to repeat itself. The syncretism that produced Gnosticism, Neo-Platonism, Manichaeism is about to appear again, in other garments, it is true, and yet essentially the same thing. We may learn from this movement the paramount importance of clear thinking and definite teaching; of the Christian mind as well as the Christian heart.

The Chinese Church in Tsinanfu is on the whole scared of the Tao Yuan. Hou Hsueh-fang has fallen away; the planchette is the work of evil spirits; or at any rate the whole business is one gigantic piece of fraud. Some of the leading Christians vow never to cross the threshold of the place. Some of the best educated dare not associate themselves to any great extent with Mr. Hou lest they too should fall away. This consternation is what we should expect from a church not exactly grounded in Church History. Not understanding the weird phenomenon, they must for safety's sake hedge themselves off from it. Perhaps it is as well that at this stage their instinct should teach them so.

But it is different for the missionary. If we can render any special service to the Church of China surely it is in such work as this. With the past experience of the Church behind us, and similar movements in all parts of the world around us, we can go to the leaders of the Tao Yuan, in warm sympathy, and with no uncertain message as to the good which they are seeking.

Moreover we can learn from them. They teach how imperative it is to speak to the cultured Chinese in language they understand. This

implies far more earnest study of Chinese religion than most of us have undertaken, and especially the language of Chinese religion. We may also learn the need of paying more attention to dignity and orderliness of worship. Further we should make a special point of cultivating friendships with the cultured. For after all they are like sheep without a shepherd. If we have any vital message for them at all, it must show itself in all we do and think, and personal friendships will be the best way of communicating it to them.

We may sum up as follows:—

#### STRENGTH OF THE MOVEMENT.

Evident sincerity and goodness of the prime movers (or at any rate of a great number of the members).

Emphasis upon the service of mankind.

Inborn powers of initiative and management in the class from which it is mainly drawn.

Ethical results achieved amongst the official classes.

#### WEAKNESS OF THE MOVEMENT.

The spiritualistic and supra-natural elements generally.

Lack of homogeneous thought.

Failure to build up a "Church."

No conception of Redemption.

#### POINTS OF ADVANTAGE TO CHRISTIANITY.

A possible opening amongst the official classes to present, by careful and sympathetic means, the complete Gospel.

#### DESIRABLE ATTITUDE OF THE CHRISTIAN CHURCH TO THE TAO YUAN.

Patient and sympathetic study of the men and their doctrines.  
Friendly intercourse.

Distribution of suitable Christian Publications.

Religious discussion meetings.

Take every opportunity offered for addressing members.

## Social Work and Christian Propaganda

D. H. KULP

**T**HE opening of institutions primarily committed to social work and the adding to the staff of missionaries people who are referred to as social workers has definitely brought the missions to face the whole question of social work in relation to Christian propaganda. So far as I know these developments have not been the fruit of any clear program formulated after a study of needs, but are the result of imitation of certain aspects of religious activities and emphases found at present in the United States and England.

This matter should come before our attention in such a way as either to commit us to a program of development along the line of social work or else to check ourselves before we get in too deep on something that we cannot justify. At any rate, this is the attitude that forms the background of this discussion.

My initial proposition would be that missions have not only made no mistake in undertaking this line of work at this time but should have worked out a conscious program looking to this end years ago. The social worker should be to the whole missionary endeavor what the educational supervisor is to the school system. Establishing social work is not a problem in addition but in multiplication. It is a means whereby all the work already undertaken may be made really effective. The workers now on the job are becoming more and more technical and expert and see the value of turning certain phases of the work to a new type of specialist and expert. The doctors or teachers no longer find themselves in a position to follow-up cases, to get the facts about the community; and the evangelist frequently does not understand the nature of the problems he has to face. A definite field of work becomes delimited then for the social worker. He serves each and every phase of the missionary endeavor.

### I.

In giving place to social work as such in Christian propaganda we are not committing ourselves to any new thing. We are attempting to make more efficient what we have already undertaken. It is merely the modern emphasis upon effectiveness and aims to establish the kind of effort that will get the best results in terms of community as well as individual salvation.

We cannot side-step this development if we would. It is an integral part of Christianity. Social work has in all countries had a religious origin. Social work in Christian missions is Christianity utilizing a

scientific technique. It should be taken as a logical growth of method, aim, and organization of Christian propaganda.

The native social work carried on to-day as in the past in China has been largely founded on the Buddhist theory of almsgiving for credit in West Heaven. In biblical times and places charities and neighborliness were always taken as indications of a god-fearing spirit. The later prophets called upon the sacrificers of bulls and rams and the burners of the blood of goats to substitute for these the sweet savor of justice and mercy and kindness to the poor.

In Medieval Europe the monasteries fed the poor and carried on the torch of enlightenment. During the 17th century, it was the church that cared for the poor and needy and provided education. From the 18th to the 20th centuries it has been the church that has taken the initial responsibility to demonstrate the value of new types of social effort which the state might later take over.

"Briefly, the social work of to-day is, in its scope, if not in its function, the product of an evolution which exhibits well defined stages: first, the pre-Elizabethan custom of giving alms for the salvation of the giver's soul, a practice rooted in religious rites. Next, the age of alms, the Elizabethan period, in which the recipient was considered 'worthy' or unworthy, at least by crude classification. Third, the recent age, not yet forgotten. . . of philanthropic giving, which sought definitely the welfare and happiness of the beneficiary. Finally, the present stage of scientific social service, advancing public welfare not merely through the relief of distress which is its philanthropic aspect, but also through an intensive study of social conditions as a means to the end that backward processes in the social order may be corrected."

Need I insist that Jesus was essentially a social worker who exhibited the scientific spirit? If we would show the Chinese what Christianity really is as a religion we are compelled by the very demands of the religion we propagate to join with Jesus in scientific social work, which is nothing more than a sensible as well as a loving neighborliness.

It is quite natural, then, that the Church at home has undertaken forms of social work. The development of sociology as a science, the growth of training schools in social work that turn out men and women equipped with scientific technique for their work, has made it possible for churches to establish their practical relief and constructive efforts in the community on a sound basis.

Furthermore, the development throughout the country of social settlements, social centers, of recreation centers and public playgrounds, of Y.M.C.A.'s and Y.W.C.A.'s, of clubs, and so on, which have proved attractive and useful to the people have all suggested to the church lines of development, and some of them apart from the church lacked more



or less the religious spirit. For this reason the church has gone into institutional features.

The Church, however, has made this shift not merely because it is a logical development in applied Christianity but because it has noted the success of these other social work agencies in getting hold of the people. It has had to face the fact of a decreasing membership, mainly from the poorer classes of society, which are the more numerous groups in any community. Not much more rapid than the decrease in membership has in recent years been the falling off in church attendance.

This has led certain leaders and thinkers in the church to call attention to the tendency of the church, as in all social institutions, to become an end in itself and to dry-rot. They have demanded that the churches become socialized, dedicated to the enriching of community life in every way, that they be open seven days a week and all hours of the day, and that they co-operate with all social agencies in the community for common ends. Some even go so far as to say that the main reason why churches have taken on social work is because they have faced elimination through mere non-attendance. There is no question in my mind that this is a part truth. "Unable to hold or capture young people," says Bush in the *Nation* of October 4, 1922, "with the message of salvation, the church is driven to adopt all sorts of extraneous methods; they organize boys' and girls' clubs, supervise dance-halls, instal billiard tables in the basement. All these things are good, but they are scarcely religion; they rather suggest putting flowers in the limousine when the batteries are dead." He adds that what is needed is more Christ and less orthodoxy.

In my judgment the Christian forces in China face somewhat of a similar situation of indifference toward religion as ceremony and must therefore exploit those methods of help and comfort that will really meet the needs of folks. If that is not religion then I understand it not at all.

## II.

What is social work? The term has been used only since 1900. It is taken to mean the repair service in a community. It is giving aid to those in need, such as in our hospital and dispensary work, and in getting rid of bad conditions in a community, such as in our educational work, which aims at the elimination of ignorance—one of the worst conditions in any community. Stated in terms of missionary enterprise, social work is the salvaging of missionary endeavor. It is not the hospitals, the schools, the churches in their regular functions that is meant. Rather, social work begins where these fail. In America, no hospital is complete to-day without a corps of social workers; and for real medical work they are becoming almost as important as the nurses both because

of their assistance in gaining the information needed for diagnosis and because of their ability to follow up dismissed cases. Likewise, the visiting teacher is now becoming a part of every well-staffed school that is really socialized and performing its proper functions in the community. She links up the school and the home, and with the aid of the regular teachers, makes effective the school system. Such workers, given the proper religious faith and enthusiasm, are far more valuable than persons trained merely for tract distribution—and exhortation. In the minds of their clients, these workers have a reason for existence; their visits can be understood and appreciated and their religious efforts can be far more effective.

I have no space to dwell further on the need of social work as found in the general social conditions of the people. All readily agree on that. What we may not agree on is why we should undertake social work when we have more than we can finance already. My answer briefly is: to make good what we are doing.

But before going into this argument of justification, I wish simply to call to mind the range of distinct social work problems as dealt with by the profession to-day.

- Relief of poverty and destitution
- Care of sick, disabled and defective
- Treatment of criminals and near-criminals
- Improvement of living and working conditions
- Elimination of ignorance and superstition
- Provision for recreational activities
- Development and utilization of community resources
- Development of a just economic order
- Development of morality and character

It is of great significance to note that this last point came in for unusual emphasis at the last meeting of the National Conference of Social Work, held at Brown University last spring. Building up and releasing personality is the primary problem of social work as of Christian propaganda.

The methods used in social work are:

- Case work and the case history
- Organization and administration of social agencies
- Study of conditions—investigations and surveys
- Study of publicity and propaganda
- Co-ordination and organization of social agencies

Social work to be more than just good-natured philanthropy must be based on social science and to be more than sentimental interference

must be permeated with real religion. Social workers must be discoverers not of continents but of personality and character. Social workers must not be mere defenders of the present order but prophets of a new day in personal and collective life. When necessary they must be surgeons ready to cut to the quick and clean the festering sore, not quack doctors who paste black stickers on the outside of the ugly spot.

### III.

To come now to the main issue before our minds: why should missions undertake to establish the best kind of social work? To make good what we are doing; to salvage what we have already sunk into the communities in which we are working in churches, schools, and hospitals.

First of all, the aims of missions and social work are really the same though the emphasis may differ. Missions are trying to build a Christian order but sometimes without much knowledge of what any social order is or how it is built up—establish the Kingdom as Jesus defined and interpreted it—a righteous and just social order. This emphasis is religious. Social work on the other hand aims at exactly the same thing; to rehabilitate and readjust persons, groups, or communities in such a way as to make for right relationships and general welfare. The emphasis is scientific. Christian missions can wed the two methods of approach to the same problems, and thereby secure results that will more than justify.

May I illustrate: Many of us know how difficult it is to go into a community and make contacts as an evangelist. At the Yangtse-poo Social Center we have been running night schools for nearly five years. Recently a student came from Shanghai College and, following our suggestion to work through the natural contacts established through social work methods, secured the names of sixty men and boys to join Bible classes on Sunday afternoon. To go into the mill and stand on the street and invite them to class would have no result. That had been tried many times. We are teaching the students and teaching them so effectively that they recognize the benefits they are getting and are grateful. Suggestions under such conditions are fruitful. This is nothing more than Jesus' method. He first helped, then raised the person to higher levels of character achievement. That is psychologically sound.

Social work conducted by Christian missions establishes a combination in method both religious and scientific that is effective. It provides methods of contact with people that they will not resent and which they can understand and justify. A good deed done not for an ulterior purpose but just because it needs to be done for the sake of the person *per se* becomes the lode-star of a new life.

Social work in all case work uses the personal method of approach and applied scientific method to the analysis of personal problems that promises greater success in rehabilitation of failures. Christianity is propagated effectively only through this touch of personality with personality, character influencing character. The social worker thinks in terms of persons in all case work and can provide that natural basis for stimulating religious faith.

Social work, in a way that ordinary evangelism has not known how, provides standards of work, insists on results, constantly criticizes both methods and achievements, strives for improvement in aims and results. Too often we have been content to count off numbers baptized or graduated or cured. Christianity is a scheme of quality not of quantity. With quality secured, quantity must come sooner or later.

The Chinese, being a practical people, are appealed to much more by results than by words. Demonstrations of Christianity that are valid is the best preachment—witness our schools, our hospitals, and now our community centers in church buildings in various centers throughout China.

The importance of this point must not be overlooked for as Chinese develop skill in handling their own hospitals and schools and in developing their own centers of community interest, our forces, unless wedded to real social work practice, will suffer in contrast and lose the prestige they gained before the Chinese had developed their own agencies. We are already suffering somewhat in this way in our school work. We cannot be content with anything but the best in results. Better to close up every station but one and in that have every phase of the work as nearly to standard as possible than to lose prestige by doing mediocre work.

For the *n*th time, let me say, social work conducted by missions defines religion in understandable terms and exemplifies the true Christian spirit. It builds a Christian civilization and consciously and admittedly aims at that. It is committed to rebuilding communities. Its evangelism will be organized in terms of groups rather than of individuals. It will seek to save not one here or there but will seek a whole family or a whole village, knowing that only then the individual has a fair chance. This is long time effort and worth the price.

Again, it links the Christian church definitely, as a social agency, with every other social agency in the community. This leads to prestige and opportunity to serve.

Finally, scientific social work imbued with the religious spirit securing results and commending itself to the practical mind of the Chinese has the best chance to be financed indigenously. In this hour of financial stringency, wherever the exploitation of social work methods



will lead to the securing of the financial underwriting by the community, definite advance can be checked off. If the communities in which our schools have been located have not been won to their support by this time, it is high time they were closed or else managed and controlled by those who can win the communities to support them; or else the resources we have poured into this task be removed to communities that do respond. This is the acid test of our mission work—the degree to which our communities underwrite the budgets of work. When the people see results that appeal to them they will be glad to pay. The social worker is necessary to our program in order to make sure of these results and consequently of the local support.

At this point just let me add that when I speak of a social worker, I do not necessarily have in mind a foreigner. On the contrary, except temporarily, we must not think in terms of foreign social workers.

#### IV.

What is our program? First, study our resources in equipment, workers, and method. Second, list our possibilities. These may be indicated as immediate and future. The immediate possibilities arrange themselves something like this:—

1. Every missionary must first personally become convinced of the value and need of social work.

2. Then do everything possible to arouse the Chinese workers and church members to create a social consciousness on community problems. Encourage pastors particularly to give attention to such matter.

Get discussions on social problems and social work methods in native association meetings. Help them to see that the assistant pastor should be a trained social worker and that the pastor himself should acquire all the knowledge he can about these matters. See that reports of work already done in various places are brought before pastors and people. Encourage sermons on social and economic subjects. Get the church to work out and adopt a social creed.

3. With the pastors, discover young people with a real interest in and bent toward social work, and send them for special training, definitely committed to return for social work in the community. When they are trained, employ them and stand back of them.

4. Both missionary and native worker should read up on the subject, take correspondence courses in social work methods and standards—if for nothing more than to understand what it is all about—

attend social work conferences, and training school either for a year or during the summer.

5. With the Chinese, organize investigation with the aid of any available technical assistance and discover the problems.

6. Socialize church activities, see that there is something doing in the church all the time. If you have not money find something you can get the people to pay for.

7. Let the missions say to their social workers at present; "You must be responsible to develop an indigenous support of our work." If they prove unsuccessful, put them where communities are responding on this basis and funds can be got.

For the future, I would suggest the following:—

1. Tend to concentrate all mission activities on responsive communities. This is no new principle. It is better to build one family or one village in God than to be unnoticed in a city.

2. Insist upon it that the home boards in selecting appointees discover people who have both missionary zeal and technical training in professional social work courses. This is particularly necessary inasmuch as the foreigner must only teach, encourage, supervise native social workers. If the trained person cannot be found, ask the boards to send for training the persons they can secure.

3. When missionaries are on furlough, the boards should have them take courses in professional social work at the best schools available.

4. As soon as possible, place a foreign social worker or a Chinese, foreign-trained, in each main station to serve all the functions carried on in each station. Commit her to a function similar to that of the foreign nurse in a hospital,—teaching, training, supervising.

5. See to it that when churches are built they are placed where they can serve best as religious and community centers. Really to be a religious center the church must be a community center.

## The Work Among the No-su

C. N. MYLNE

**D**URING our enforced absence since the end of 1915, the No-su tribesmen have had their full share of the privileges resulting from the general lawlessness. Indeed, their geographical situation among these wild and desolate hills, their distance from effective political supervision, their internecine feuds and jealousies, and their comparative wealth, all combine to give them more than their fair share of bloodshed, robbery and violence.

In consequence, many promising movements towards more efficient organisation of our evangelistic and educational work, have been severely restricted; in many cases, entirely suspended.

What developments have taken place have been intensive rather than extensive. War in Europe has had its reactions, even among these hills, and the No-su Churches have been left unshepherded for the greater part of each year.

The future may prove this apparent set-back to be a tremendous advance. During these years of anarchy and fierce persecution, when the Churches have had, to a great extent, to fight their own battles, members and adherents have been sifted, capacity for leadership has been evoked, and large numbers have achieved a clearer understanding of fundamental Christian principles. Around the Annual Bible Schools (which have gathered for a fortnight, every year since they were first started in 1912), there has been formed an influential nucleus of Bible Students, most of whom have a fair knowledge of Chinese literature, three of our leading preachers holding the Chinese degree of Hsiu Ts'ai (秀才).

In July we visited our old home at Universal Spring (N. W. Kweichow), for the this year's Bible School, the eleventh in an unbroken succession, thanks to the loyalty of one's colleagues.

When it is remembered that each Bible School consists of over twenty two-hour sessions, as well as Lectures on various educational subjects, it will be seen that the fortnight is well-packed. Practically all who attend are able to write down the whole of the exegesis, and so many of them have accumulated a great store of Scripture Knowledge. One of them showed with pride his collection of MSS. covering every Bible School since the first. His self-written commentaries now include, Galatians, Mark, Isaiah i-xxxix, Romans, Gospel of John, Ephesians, Hebrews, Isaiah xl-lxvi, 1 and 2 Timothy, Colossians, Philippians, Jonah—with this year's addition on Haggai and Zechariah. There are at least a hundred like him with the same store, and a thousand or more who have attended some of the Bible Schools. We believe that this is



the Missionary's true work, and that from this the highest results for the Kingdom of God are obtained. We are sure that this is the true foundation upon which the Independent Christian Church of China can be built.

Out of the Central Bible Schools has come a very pleasing and hopeful development, several of our leading preachers taking their MS. with them and in some convenient geographical centre, holding Bible Schools for the Churches within a certain radius. In this way, Knowledge and Light are spread abroad, far beyond the narrow limits in which a hard-pressed missionary is confined, and through these smaller schools the missionary multiplies himself a thousand fold.

Educationally, the work has made distinct progress towards a more settled and orderly system. From twenty to thirty Lower Primary Schools feed the Higher Primary and Middle Schools, the standard for each grade being that set by the West China University at Chengtu, Szechwan. It would be a simple matter to double the number of our schools if the social and political conditions allowed, but until a more stable government is set up, we can only mark time.

Several No-su students are now at Chengtu University, preparing for future service among their own people. One has just started on a six year course to qualify as a Doctor.

Altogether, spite of much suffering caused by the rampant lawlessness, the No-su are standing loyally by their Churches. Some have fallen away, but the marvel is that with so much to fight against, and so little to help, they should, as Churches, stand so firm.

The prospects are most encouraging. When the passing of the financial stringency loosens the purses of those interested, we may hope to remedy our chief defect—lack of sufficient plant at headquarters. Given this, the work will multiply itself in a very short time. At present we can only deal with a fraction of the demands made upon us.

Meanwhile, we look out over our little parish of five or six days' radius and, allowing for all hostile factors, we thank God and take courage, knowing that "the best is yet to be."

We send this from Stone Gateway (石門坎) where Sam Pollard gave himself for the Miaotse (苗子), and where he lies buried. We are repeating the exegesis given to the No-su—for the benefit of fifty or sixty Miao Teachers. The evening "sing" is now on, and as I write the air is full of Christian Melodies, sung as only the Tribal folk can sing them. It is a strangely moving experience to hear the Redeemer's praises sung where, but a few years since, fierce oppression and hideous lust were supreme.

What a privilege to preach this Gospel!

## Forgotten Pages in Mission History

JAMES W. INGLIS

**D**URING my last visit home, the Librarian of New College, Edinburgh, informed me of the existence of a number of Chinese books in the library. On inspection these proved to go back to the time of Morrison and Milne.

The first to catch the eye was Morrison's New Testament 新遺詔書 in 8 volumes, large 8vo. According to the Life of Morrison, this was finished at Macao in 1813, and printed next year.

Tied together with the Testament were also a Catechism and a hymnbook. The Catechism has the title 問答淺註耶穌教法, below which is a version of the "Gloria in excelsis." Shen is used for God, and 神使 for angel. Written in ink are the words "Chinese Catechism in imitation of the Shorter Catechism of the Church of Scotland."

There are 94 questions, then follow the Lord's Prayer, the Creed, prayers for morning and evening, grace at meat, the Hundredth Psalm, and lastly a hymn "Sweeter sounds than music knows." This is described as "Cowper's Hymn" 高面耳; of course it is by John Newton, though published by Cowper. It is interesting to note that, as the book was prepared in 1812, this must have been the first hymn translated by a Protestant into Chinese.

The hymnbook is inscribed in the same hand "Chinese version of a few Psalms, paraphrases, and hymns." It contains 30 translations, all in 7 s. metre except the Hundredth Psalm. The title in Chinese is 養心神詩, to which follows a quotation from Chwang-tze. According to the Life this was prepared in 1815. There are three copies of the two volume New Testament printed at Malacca in 1817. There is also a copy of St. John's gospel in 12mo. This was the second issue, prepared in 1814. On the fly-leaf upside down is written in pencil "Miss Isabella Dickson, Astrachan Mission House, found 1841." I have failed to find an explanation of this.

There are three tracts by Milne, under the name of 博愛者 "philanthropist." On one of these is written "Life of Christ by Mr. Milne presented to his beloved friend and brother the Rev. C. H. Thomsen." The name of Thomsen does not appear in the register given in "A Century of Missions in China," but from the L. M. S. History it appears that he was in China in 1834. This is confirmed by the appearance of a Canton almanack for 1834, on which is pencilled "Tu. Feb. 4, 1834, arrived in Macao." Now as Milne died in 1822, and Morrison on the 1st August, 1834, the presumption is that the inscriptions

are in the hand of Dr. Morrison himself, and that he gave these books to Thomsen in the last years of his life. There is no record to show how they came into the library of the Free Church of Scotland, which was not founded till after 1843.

The form of these publications throws a strong light on the hard conditions under which the writers worked. Neither author nor date appears. Excepting the Malacca reprint, none give even the place of issue. The smaller books are in wrappers of yellow paper, like the moral tracts in common circulation. The object was evidently to avoid all show of foreign origin.

We are in a different atmosphere when we come to the Hongkong publications, which have English titles. Among these we find "A Treatise on Arithmetic in the Chinese Language. By Rev. E. T. R. Moncrieff, A.B., T.C.D. LL.D. Aberd. Victoria L.M. Press 1852." From an English preface we learn that Dr. Moncrieff had left without completing the work, and that the remaining third was done by Richard Cole, who presented this copy to the library. Mr. Cole had come out in 1844 to found the Presbyterian Press, and was in charge of the London Mission Press from 1847 to 1852. Dr. Moncrieff was attached to St. Paul's College in 1850. He afterwards became a chaplain in India, and perished with his wife and child in the massacre of Cawnpore.

Among a miscellaneous lot of Chinese books are seven odd volumes of the *Materia Medica* 本草綱目, also a very curious production 妙函品芳. This is a case bound in silk which opens up to show three paintings. In the centre is a square recess filled with cards used in fortune-telling.

The latest date, so far as appears, of any acquisition by the library is 1856, when five volumes by Dr. Benjamin Hobson of Hongkong were presented to Principal Cunningham, with an accompanying letter of 1st May in that year.

This lends additional interest to the presence in the collection of a Japanese book, inscribed 阿羅及怙三. This is volume 3 of a collection of inscriptions from Buddhist temples. Most are in Sanskrit, in the Siddhi character, with a parallel translation in Chinese. I did not realize that the book came from Japan, until about half way through I found several pages with Japanese kana attached. The use of Sanskrit in Japan is mainly among the Shingon 眞言 Sect, and among the temples named is Kosanji 高山寺, which is also the name of the chief temple of that Sect. One would like to know how this book found its way, apparently to Canton, before the opening of Japan to foreign intercourse.

I may add that the Library of Edinburgh University possesses a copy of an essay on the Book of Changes 周易傳義大全



by Ch'eng-tze, printed in 1440. On the fly-leaf is written in an antique hand—

Liber Acad. Edinburg.

Ex donis Robert Ramsay

1628

Who was this Ramsay? And how came a Scotsman to have a Chinese book in his possession at that date?

## Recent Developments in Mission Policy in the Foochow Congregational Mission

SAMUEL H. LEGER

**F**IRST of all, it should be made plain that this paper refers only to the Foochow Mission and not to the American Board in general. The other China Missions of the American Board are quite different in many respects, and the North China Mission in particular has developed along quite a different line. The policy of the American Board has been to leave the development in each field largely to the mission. This local autonomy, while it of course works against any typical system of development, has decided advantages in the opportunity it affords to adjust policies and organization to local conditions. This paper is then merely an attempt to set down in broad outline some of the recent facts and tendencies which seem to the writer notable in the development of his own mission.

Our organization is distinctly of the dual type. Church and Mission are quite distinct in their organization, and increasingly so in their functions. The Mission consists only of regularly appointed missionaries, and includes no Chinese. It retains the name 美部會 which served for both Mission and Church for many years. It holds an annual meeting during the summer, where there is free discussion of all kinds of mission problems. It recommends furloughs and returns from furlough to the American Board, sends requests for new missionaries, sends in estimates for the coming year, and most important of all appoints each missionary to his work for the ensuing year. Until 1922 it also appointed the missionary members of certain Church committees, and it still appoints missionary members of Boards which control union and middle school grade educational institutions. In addition it has in a few cases sent recommendations to the Foochow Congregational Church.

The Foochow Congregational Church on the other hand is known in Chinese as the 公理會. It consists of local churches, district associations, and a general association including all the churches of the three

districts. The local church has considerable latitude in managing its own affairs, including a voice in calling a pastor. Churches which are not self-supporting must submit their budgets to the District Finance Committee for approval or alteration, and at the end of the year must give a strict accounting of funds. No foreigner is a member of the local church, although there is considerable agitation among the Chinese looking toward such membership.

The District Associations are made up of all the recognized pastors and preachers, lay delegates elected by the local churches in proportion to membership, and the foreign missionaries appointed to work in that station. The largest group are the lay delegates, next come the preachers, and the smallest is the missionary group. The most influential group is, however, the preachers. In the Foochow City station, where there are relatively large numbers of missionaries, there are probably not over half a dozen who exert any appreciable influence in the quarterly meetings of the District Association, and the sum total of foreign influence is not large. Thus in numbers, in spirit, and in every other way these bodies are predominantly Chinese and are recognized as such by both missionaries and Chinese Christians. There are those in the mission who feel that the missionary should not exercise his right to vote in these bodies, but the Chinese sentiment seems to be overwhelmingly in favor of the missionary coming in on equal terms with the other members.

These District Associations are really the keystone of our whole system. They appoint Chinese and missionary members of all the church committees. A "Church Affairs" committee 教務部 with six Chinese and two missionary members, a Finance Committee 經濟部 with eight Chinese and eight missionaries, an Educational Committee 教育部 with five Chinese and five missionaries, a Medical Committee 醫務部 of two Chinese and two missionaries, are among the chief standing committees of these Associations. All of these committees are required to report at each quarterly meeting of the Association and their actions are subject to revision by the Association. Working through the "Church Affairs" Committee, the Association has full power in examining, promoting and (in consultation with the local church) stationing of pastors and preachers. Working through the Finance Committee the Association is responsible for fixing the budgets of local churches and all schools below middle school grade. This includes the handling of mission funds with the exception of missionary salaries and higher education funds designated in America. Working through the Educational Committee, the Association can determine curricula, hire teachers, open new schools and close old ones, and in general has complete management of all the mission educational work below middle school grade.

The General Association of the Foochow Congregational Church has an Annual Meeting where all larger matters of policy, etc., are discussed and settled. The district committees all come together once or twice a year and function as committees of the General Association for transaction of matters which are considered too important to be settled by each District for itself. These matters include moving of preachers between the districts, ordination of preachers, school curricula, general rules applying to all districts, etc., etc. In this case, also, the committees are held strictly accountable to the general meeting of the Association, and all important matters of policy are not settled until they have passed the Annual Meeting. The Annual Meeting also elects certain Chinese members of the Boards which control union and middle school grade educational institutions. Its officers who are elected for a three year term constitute an executive committee which prepares the programs for annual meetings and handles ad-interim business for the Association. Of the nine officers, two are missionaries, one being English Secretary and the other being one of the two Treasurers.

It may be in order to mention a few of the important problems which have been and are being discussed. Some of them are ever with us. Some have just begun to appear. All of them are awaiting decision.

There seems to be a growing sentiment both within the mission and within the church for more concentration of executive responsibility. The mission has considered appointing a full-time executive secretary, but since so large a share of the work is now under the immediate direction of the Church, the appointment by the mission of such a person is not probable. From the Church a definite call has come for one Chinese and one Missionary Executive Secretary for Church Affairs, but problems of personnel and finance are awaiting solution. There is also still a lack of unanimity both within the mission and in the church as to the need of further centralization. However the tendency seems distinctly in the direction of closer organization.

A problem which is always before us is further devolution of responsibility from the Mission to the Church. It is now clearly understood that the Mission must give consent in each case before new powers are taken over by the Church. For a time things were going so fast that this necessary safeguard was temporarily forgotten. There are now strictly speaking no "joint committees" of Church and Mission, but the Church is required to appoint a certain number of missionaries on certain committees, as noted above. Also all missionaries appointed to work in the station are permitted to be present at meetings of the Finance Committee, but without vote. However, as appears above,



these committees are really not responsible to the mission, but they are responsible to the church.

The place where least devolution has been achieved is in the matter of Church executives. Although definitely bound as to policy and money available by the Church organization, a missionary is appointed by the mission in each district as executive head of the churches, and another as superintendent of day schools, etc. Missionaries are gradually learning to work happily under the limitations imposed, although there are those who deny their main responsibility to the church and claim their first responsibility is to the Mission. It is being more and more realized that if we expect Chinese leaders to be able and willing to take these executive positions, we must first ourselves change the positions from the "absolute monarchy" which prevailed some years ago into strictly limited and carefully defined executive functions. An attempt is being made this year to have a Chinese Pastor act as co-executive on equal terms with the appointed missionary in one of the districts. The matter has been approved by the district 教務部 although they are inclined to insist that he shall be an "assistant" to the foreigner.

One of the urgent problems is to make self-support keep pace with self-government. We have self-supporting congregations, and some new chapels which contribute nothing towards the preacher's salary. The minimum amount of self-support for an organized church is slightly under twenty per cent. The proportion of the preacher's salary raised locally in 1921 averaged in the three districts 56 per cent., 31 per cent., and 48 per cent. respectively.

Our organization is still so new that there are many problems yet unsettled as to relationships between the different standing committees of the Church. Also the constantly changing relations between mission and church keep both Chinese and missionaries busy with adjustments. A committee of four from each body has done much to help in this adjusting process during the last two years.

There are some tendencies towards "independency" on the part of self-supporting churches, but as the organization becomes increasingly self-governing the danger decreases. After all, the only adhesive force that is or can be permanently effective is that cohesive force which is inherent in Christianity.

Our field is small in comparison with that of other missions, and in most of our field there are churches already planted within a fair distance of every population center. Our great problem is that of intensive development, and perhaps of enlarging our field if that should be found practicable. Of course there is room for many more churches, but in most cases these fields are so near to existing churches that a



vigorous development of existing churches would seem to be the quickest and surest way to get the new places started.

We face the future with the feeling that substantial progress has been made towards an indigenous church. With rare exceptions there is most cordial co-operation between missionaries and Chinese Christians, and although we sometimes see our own faults reflected in the lives of our Chinese colleagues, we have faith that as it becomes a Chinese Church it will be none the less a Christian Church. Sometimes we even dare to hope that as it becomes more Chinese it will also become *more* Christian. Meanwhile the missionary should rejoice as he becomes less and less an administrator and more and more a pastor or teacher or friend.

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## Two Hundred Miles of Miracles

### Wonderful Escape of Missionaries from Chinese Bandits

W. H. OLDFIELD

*(Continued from page 99, February 1923.)*

**D**AILY warfare, poor food and natural anxiety all told on the nerves. When fighting was most severe and the issues held in the balance we constantly wondered how we would be treated at the hands of those lawless hordes if they ever succeeded in reaching the boats. Would the ladies be ill-treated? Would the children be spared? And would I be tied up and led away again as I had been a few months previous? These were the thoughts that passed unbidden through our minds and caused us to think of the serious side of life, and of the possibility of not ending our career in quietness.

Already three weeks had been spent with the troops, and we were beginning to sigh with the Psalmist, "Oh that I had wings like a dove for then would I fly away and be at rest." But although unknown to us, the time for our escape was drawing near.

Fighting still raged around the city of Wusuen. For two nights in succession attempts were made to scale the city wall, but without success. The forces inside had prepared large quantities of cotton wool, dried grass, and kerosene, and when the Yunnan soldiers attempted to scale the wall sheets of flame were thrown down upon them burning them severely. The burning mass cast a glare around disclosing the manoeuvres of the men below and exposed them to rifle fire from the city wall.—It was soon evident that the city could not be taken without destroying it with the big guns, and at this juncture a truce was called.

Peace delegates were chosen from both sides and it was suggested if I could stand the heavy tramping over the mountain paths, that I accompany them. This was a light in the darkness, a rift in the clouds, and I was only too glad to have the opportunity of going. We had to make a three days' journey overland through robber-infested mountains to meet and confer with military leaders, but we were accompanied by a band of armed Kwangsi men who led the way and explained to the soldiers and robbers whom we met en route who we were and what we were doing.

We had scarcely started on our journey when the rain came down in torrents swelling the streams that had to be forded, and drenching us to the skin. But on we tramped; at night sleeping in our wet clothing, and up and on again next morning until our destination was reached.

Long and tedious were the deliberations. Some of the Kwangsi leaders were content to cease fighting and let the Yunnan soldiers pass peacefully through, while other leaders mistook the request for peace as a sign of weakness and they suggested such drastic terms as none but a conquered foe could accept.

I could see that peace negotiations were going to fail, so presented my case to the Kwangsi leader and asked him if he had any plan whereby our party could get safely through to Wuchow. The leader said if we could get away from the Yunnan forces, and could pass unharmed down the river through the robber-infested hills to where his soldiers were stationed, that he would see that we were permitted to travel unmolested down as far as his power extended. But how were we to get past the robbers? That was the question that troubled us then and had troubled us for months.

At the rate we were going there were still weeks of travel before Wuchow would be reached. The hardest part of the journey still lay before us, on part of which the river is hemmed in by lofty mountains rugged and precipitous. Rapids were numerous and the boat channels narrow and dangerous. The foot paths over the mountains were mere Indian trails seldom trod by man. Robber bands had collected here and there along the route. These took orders from no one, but were fighting in hopes of capturing the boats and getting a share of the plunder. Other sections of the country were filled with rebel-soldiers who were cutting away the roads; building barricades, and placing heavy guns along the path at every turn to guard the roads and river. Every hilltop was lined with armed men, every village was a fortress, every bend in the river bristled with guns ready to roar out their thundering tones as soon as the Yunnan troops were sighted or the flotilla appeared.

The Yunnan leaders knew full well that every delay was working against them. As soon, therefore, as we returned and announced the

suggested peace terms they threw peace conversations to the winds and gave the order, "March forward." Soldiers with poorer training might well shudder at the task that lay before them, but to the "Red Heads" there was only one direction to travel and that was forward. Retreat to them meant death for they were in enemy territory and their provincial brogue told plainly who they were.

Already we had spent twenty-one days with the Yunnan troops; days of anxiety and danger. Some of our party were sick, and all were worn and weary and we did not want to pass through further weeks of fighting. We knew that to attempt the journey down river without a military escort was fraught with danger, but we were now in desperate straits and determined, come what may, we would take the chances and leave the results with God.

We continued our journey with the soldiers until we secured an old fish boat which was tied against the shore. We waited until nearly dark and then quietly had our suitcases, bedding and baskets carried over and packed in the bottom of the boat. We covered them over with loose boards upon which we spread a scant supply of bedding and lay down for the night.

Long before daylight we awoke and quietly aroused the boatmen. We feared we might be hindered by the guards on shore, so quietly untied the boat and let her float down the river in the darkness until the guards had been passed, and then not knowing which side of the river was the most dangerous we pulled out into the middle of the stream and started to row. Our hearts were filled with mingled feelings of gladness, anxiety and fear. Gladness at the thought of leaving the fighting behind us, but anxiety and fear because of the uncertainty of what lay ahead. Each splash of the oars and each creak of the boat caused a fear lest listening ears on shore should detect the sound and call on us to halt.

Our fears were well grounded. The light of a new day had scarcely driven away the morning shadows when loud voices on shore ordered us to pull in. We obeyed the order and when we pulled in we were met by a company of armed men. They did not wear uniforms and whether they were soldiers or robbers we could not tell. The men sternly looked us over and demanded us to give an account of ourselves. We answered their many questions and produced a letter written by the Kwangsi leader explaining who we were and asking his men not to molest us. I was kept on shore and armed men guarded our boat while the letter was taken to a near-by village for others to examine.

We were finally released, but had not travelled more than a mile when again we were ordered to pull in to shore. This time we were not to fare so well. A small company of armed men were waiting for us to land, others were coming through the grass to meet us, while still



others stood among the trees in the background and watched operations. The first good look at them convinced us that our former fears were realized. We had fallen into the hands of a band of robbers. Their clothes were torn; their hair disheveled; rifles were thrown over their shoulders, daggers hung at their belts and from their eyes gleamed the greed for plunder. They at once gruffly accused us of having Yunnan soldiers on board. This we denied and invited them to step inside the boat and look for themselves. This is just what they wanted. A number of the roughest looking of them stepped on board and looked us over. There was not much to be seen as nearly all of our baggage was hidden under the floor boards. Lifting up some boards at the front of the boat the robbers spied three sacks of rice and this they at once demanded. I told them of course they could have it and ordered the boatmen to throw it ashore. While I knew they were bandits I treated them as if I thought they were soldiers and told them I knew when the Kwangsi leader would hear that I had given them rice that he would be very pleased for I was sure he did not want his men to starve.

But rice alone would not satisfy them, so leaving the rice one man more villainous than the rest, with a gruff voice, ordered us to hand over our money, and to enforce his demands drew his rifle and threatened to shoot. I looked at him along the barrel of his gun and told him we would give them all the money that we had though we did not have much with us at the time. I then turned my pockets inside out and gave them what money I had. My leather hand grip was then seized and ransacked thoroughly. But the amount received did not satisfy them, and acting under orders, I called upon Mr. Desterhaft to hand over his money. He handed me his purse which I opened up and emptied at the feet of the robbers. Again a threat and this time Mr. Loptson handed over the little money he possessed. For the time being I was the self-elected treasurer of the party and called on each one in turn to make a contribution to the good of the cause. We were not giving hilariously, but we were giving all we had. My wife was the next to be relieved of her money. At the call of command she threw her satchel over to me and I emptied the contents on the boards before the crowd. Scissors, nail file, note book, spectacle case, wrist watch and money all rolled out together. I kindly assisted the robbers to assort the money from the other things and in so doing got the watch in the palm of my hand and holding it there with my little finger continued to help them, while they with eyes blinded with greed grasped at the silver with savage satisfaction and did not notice that the watch had disappeared.

Again and again throughout the proceedings rifles were drawn and our lives threatened, but while we pled for a little leniency we acceded to their every demand.



After the robbers had gotten all our money some of them wanted to take our bedding too, but others with a small streak of pity said, "No, we have got their money, let them go." Before they let us go, however, they sternly told us that down the river a little farther were other companies of their men who were watching the river and that we would be shot dead if we did not pull in to shore as soon as they called us. We knew what this might mean and pled with them to give us back a few dollars to help pay our way and buy food for the remainder of the journey. But although this request was refused, deep down in my heart I was more than thankful to get away with my whole skin.

We had scarcely gone a thousand yards, however, when a boat was seen coming toward us from the farther side of the river. Two men were paddling while armed men were crouching in the middle of the boat. The boat was gaining on us rapidly, and we thought that since the first crowd had taken our money this company would take our bedding and baskets, while some of our women crouched in the back of our boat trembled with fear lest they be kidnapped as well.

The boat drew near and a man with revolver in hand rose to his feet. We were prepared for the worst; robbery, kidnapping, or even death itself, but judge of our surprise and joy when the man called out in Chinese. "Hello Mr. Oldfield, where are you going?" I felt like hugging him. I did not want to let him know that I did not recognize him and so called back, "Where have you come from?" and he replied, "Why don't you remember I met you a few days ago when you were going through the mountains?" He was really a leader of a small robber band and although at first I could not recall meeting him as I had met so many, still I regarded him as, "A friend in need is a friend indeed." I asked him where he was going, and he said, "Down the river." He was on his way down to notify the robber bands that the "Red Heads" were coming and have them prepared to fight as soon as they arrived. I asked him if his boat could not paddle along with us, and see us through to a place where someone would know me. I explained that we had been relieved of all our money and while I did not blame the men as they must have money to live on, still it put us in a hard position especially if we were held up again, for the next band might not believe our story, and might hold us for ransom. The robber chief listened to me intensely, and then said, "Did they really take your money?" and without waiting for an answer he commenced to untie his money pouch. But I did not want his money. There was something more precious than silver just then, and while I would not always choose a robber chief as a bosom friend, still under the circumstances I regarded him as a twin brother. I took hold of his arm and said, "Thank you but I do

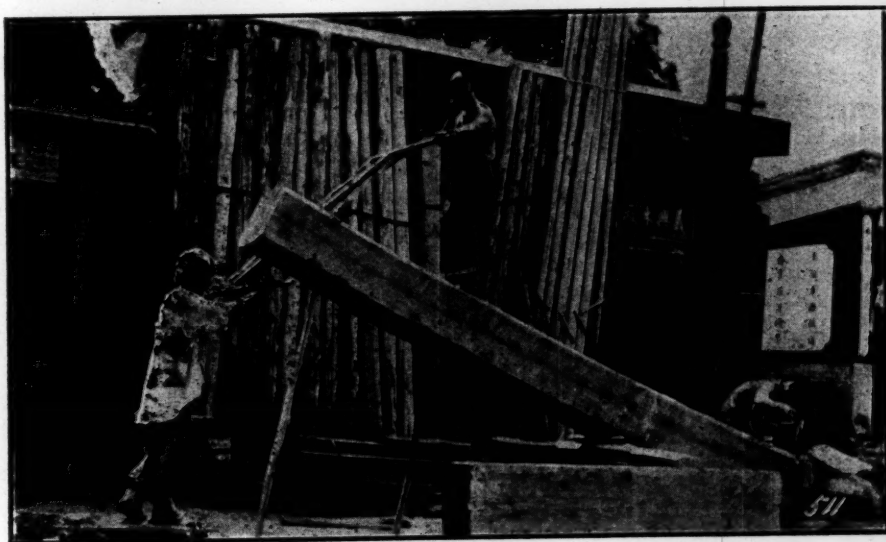
not need your money. We can get along without food if you can see us safely through to Pih-Tan." There I hoped to find a friend.

Meanwhile we had reached a spot where other robbers were waiting, and already they were calling to us and threatening to shoot if we did not stop. I asked the robber chief if we should obey the orders and stop, for I feared that any moment the rifles might begin to play on our boat. But he said, "No, keep going, I will see after them," and then waving his hand toward the shore he shouted with a loud voice, "Don't shoot, don't shoot, this man is the representative of . . ." naming the big bandit leader of that district. Then waving us off he paddled to shore to explain further who we were and to prepare the men for the impending fight. He was still talking to the robbers on shore when from the other side of the river other men began to call to us to pull ashore, but our robber friend shouted across that we were friends and should not be molested. They insisted, however, that we pull ashore and let them see us, but they only questioned us as to our movements, and the whereabouts of the Yunnan troops.

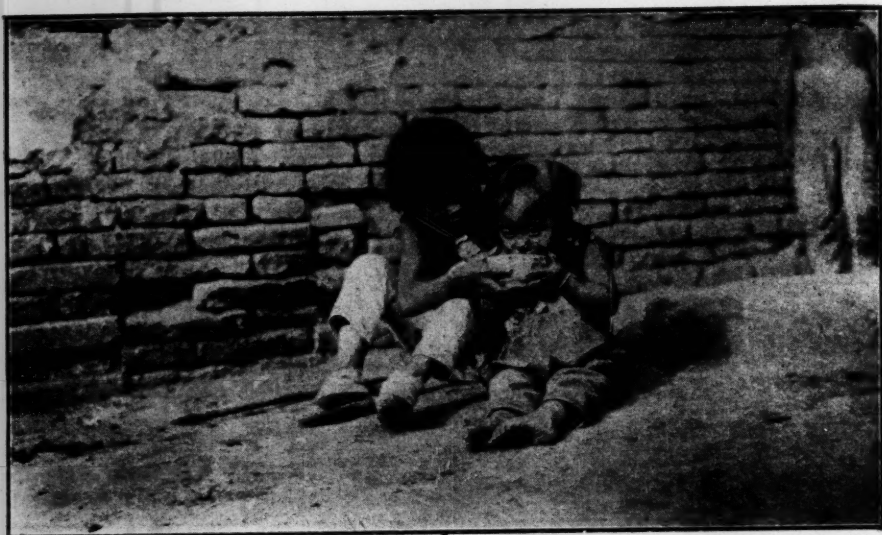
Once more we were let go and again we resumed our journey. But oh, what a journey! Eight times we were held up. Eight times we heard the dreaded call to stop. Eight times we stood before armed men not knowing what would befall us. Twice we were shot at with big guns placed in position along the river bank. It seemed as if the men were using us for target practice for the first shot went over our heads while the second fell short of the mark. At the first roar of the cannon the boatmen fell flat on their faces trembling with fear and for a few moments we wondered if they were really going to shoot us. But God who cares for the sparrow cared so tenderly for us and when it seemed that we could not possibly escape and all hope had fled the Lord stepped in and we were freed. Throughout the entire journey the thought that day by day we were getting nearer to food and friends cheered our hearts and the Lord gave us a song even in the darkest hours.

We reached the West River to find a launch pulling in en route for Wuchow and stepped on board, and after a trip of less than two days we were safe in Wuchow singing the doxology in the Hill-top Home.

"Praise God from whom all blessings flow  
Praise Him all creatures here below,  
Praise Him above ye heavenly hosts,  
Praise Father, Son, and Holy Ghost."



TOILERS IN CHINA.



THE HAPPY HOUR.



THE SERIOUS HOUR.  
LEARNING TO WRITE.



## The Earliest Days of Christianity in China

A. H. ROWBOTHAM

*(Continued from page 107, February 1923.)*

**M**ARCO Polo's information concerning the state of Christianity in China during his time is disappointing. His references are more or less of a perfunctory nature. He tells of Kublai Khan's interest in religion and of his desire to have at his court learned priests who were skilled alike in the arguments concerning their Faith and in the knowledge of the Seven Arts. He mentions the presence of Nestorian communities in the Western provinces of Kansu and Yunnan and in the cities of Ho Chien fu, Chen Chiang fu (where Mar Sergius had built two churches), Hangchow and other places. He tells of the Christian ruler Naian, a cousin of the Great Khan, who rebelled against the latter in 1287 but whose cause was unsuccessful although he carried into battle banners bearing the Cross. The references have very little historical value except that they give us the impression that Nestorianism was at that time widespread throughout the Empire.

In Marco Polo's time the highway to Cathay was a well-beaten path. The conquests of the Mongols had made travelling through Central Asia a possible though arduous task. Pegolotti, an agent of the Bardi of Florence, who wrote about 1340 a book which is a veritable *vade mecum* for the traveller of that route, says: "the road from Tana to Cathay is perfectly safe by day or night" and the records of other travellers of his time seem to support this statement. The negotiations between Tartars and Christians already referred to must have necessitated the travelling over this highroad of many diplomatic missions such as those we have mentioned. It is safe to conjecture that many a pious monk with his staff, many an artisan with his tools and many a merchant with his caravan must have passed along this road and have sunk into oblivion because, unlike the intrepid travellers Ibn Batuta<sup>16</sup> and Marco Polo, they did not see fit to make a written record of what they saw and did. We sometimes catch a glimpse of one of these adventurers. We have already mentioned William Boucher, the jeweller in the service of Mangku. John of Montecorvino mentions the merchant Peter of Lucalongo who assisted him greatly and helped to build the church at Khanbaliq. Marco Polo refers to a German

16. Ibn Batuta, a Moorish merchant and a traveller for thirty years during which time he wandered over the Middle East, Africa, India and the Far East. He visited China in 1347. His account, while less trustworthy than those of Polo and Odoric, is nevertheless intensely interesting. (See Yule: Cathay, IV. pp. 1-166.)

engineer who helped the Polos to construct war machines for Kublai's attack on Saianfu. To this list could be added Andralo de Savignone who visited the Great Khan, gained his favor and made a return trip to Khanbaliq in 1338, and many others.<sup>17</sup> One of these travellers, Friar Odoric of Pordenone, has left us an account of his journey to the Orient and his travels in Far Eastern countries which is second only to that of Marco Polo and supplements a good deal of the information contained in the latter. Although it has never approached the Venetian's story in popularity it has had the distinction of furnishing much material for the book of Sir John Mandeville, the most popular book of travel of the Middle Ages. Odoric's account, like that of Polo, was disbelieved and he himself was called a liar and a plagiarist, but to-day we no longer doubt its authenticity, while we have decided that Sir John was the fictitious compilation of a Burgundian physician.<sup>18</sup>

Odoric<sup>19</sup> travelled over a great part of China, Tartary and Tibet. Unlike the other priestly visitors we have mentioned he seems to have had no definite diplomatic mission, but was a free lance striving for the spread of the Gospel after the fashion of his Order. Leaving Europe in 1318 he crossed the Black Sea from Constantinople and travelled by way of Trebizond and Erzerum through Armenia to Tauris. Then he followed the highroad through Persia, visiting the thriving trading centers of Sultanyeh, Yezd and Persepolis (then at their prime on account of the flourishing trade with the East), to Hormuz, the busy port on the Persian Gulf, and the stopping place of many ships from Cathay. Crossing the Arabian Sea to the Indian port of Tana he took possession of the bones of the four Franciscans who, very shortly before, had suffered a cruel death for the Faith. The pious monk narrates at length the story of the martyrs and of how they had come unscathed from the fire which had been lighted around them only to earn a martyr's crown a short time after. Visiting the Malabar coast and the tomb of Saint Thomas at Meliapur he crossed the Indian Ocean and touched at Sumatra, Java, Borneo and the coast of Siam, of which places he has given us picturesque descriptions. He landed on Chinese territory at Sincalan (the modern Canton) and travelling slowly northward he visited the great port of Zaitun, then the chief *point d'appui* of China's trade with the West, Fuchow and Hangchow the beautiful, which he describes in glowing terms; Nanking;

17. Cordier: T'oung Pao Series vol. XVIII., 167.

18. Yule: Marco Polo, I. 578.

19. Odoric Mattiucci, a native of Pordenone in the country of Friuli in northern Italy, born 1286, entered the Franciscan Order about 1300. His travels kept him from his native land for 12 years. In 1330 he returned and at his convent at Padua dictated an account of his travels to a fellow monk, William of Solagna. He died January 14, 1331.

Yangchow where Marco Polo for three years held the post of governor, and other cities, going by the way of the Grand Canal to the capital.

Like most of the visitors Odoric was greatly astonished at the splendours of Khanbaliq and he attempts to describe the imperial palace with its fourteen pillars of gold, its halls hung with red skins, "the most costly skins in the world," its wonderful drinking fountain of precious jade with vessels of gold and the golden peacocks who rise as if by magic when the guests clap their hands. He tells of the 14,000 barons in the train of the Great Khan, wearing apparel adorned with gold and precious stones, each garment worth 10,000 florins; of the Khan's chariot made of aloe-wood and beaten gold and drawn by four white elephants; of the great feasts of the Khan and of many other things to show the richness and beauty of the mighty monarch's capital.

He stayed at Khanbaliq for three years, preaching the Gospel at a Court where imperial catholicity in religious matters made evangelism an unhampered if not an easy task. At times, he tells us, he would go forth with other priests to bless the King's meats. Friar Marchesino of Bassano, a contemporary, has preserved for us an interesting incident, one of the many with which the life of this zealous missionary must have been filled:

"He related that once upon a time, when the Great Khan was on his journey from Sandu (the summer capital north of Taidu) to Cambalech, he (Friar Odoric), with four other Minor Friars, was sitting under the shade of a tree by the side of the road along which the Khan was about to pass. And one of the brethren was a bishop. So when the Khan began to draw near, the bishop put on his episcopal robes and took a cross and fastened it to the end of a staff, so as to raise it aloft; and then these four began to chaunt with loud voices the hymn *VENI CREATOR SPIRITUS!* and then the Great Khan, hearing the sound thereof, asked what it meant. And those four barons who go beside him replied that it was four of the Frank Rabbans (i.e. of the Christian monks). So the Khan called them to him, and the bishop thereupon taking the Cross from the staff presented it for the Khan to kiss. Now at the time he was lying down but as soon as he saw the cross he sat up, and doffing the cap that he wore, kissed the cross in the most reverent and humble manner. . ."<sup>20</sup>

Odoric found the catholic mission in great favor at the Court and he himself must have had considerable success in his evangelistic efforts. Whether it was the personal power of the friar or the fertility of the field his mission bore great fruit for we are told that he baptized more than 20,000 infidels.

Leaving Khanbaliq he returned home by way of Shansi, Shensi, and Szechwan. He visited Tibet and is the first writer to mention its mysterious capital, Lhasa. He also crossed the land of the Keraites and

20. Yule: *Cathay*. II, 270.



mentions the Prester John legend in a rather contemptuous way. Finally, after traversing parts of India and Persia, he reached home in 1330.

The missionary relations between Europe and the Far East, which we have already mentioned, have been of a spasmodic character. Whatever good the priestly ambassadors did in a political way they could not, by the very nature of their errands, have any great or lasting influence as preachers of the Gospel. We have now to deal with a man who actually spent the best years of his life in the Far East and who, in the capital city of Cathay, established a strong and flourishing Christian community.

In 1288, at the time when the Polos were on their way to far off Khanbaliq, the Holy See decided to send another mission to Cathay and a Franciscan, John of Montecorvine,<sup>21</sup> who had already had experience as ambassador to the Tartars, was chosen. He arrived at the capital of the Great Khan somewhere between 1292 and 1294, after spending some time en route in India. From that time until his death in 1328 he remained there, gradually gaining favor at Court and preaching the Gospel with remarkable success. Timur had succeeded his grandfather Kublai Khan in 1294 and retained the latter's tolerant spirit towards religion.

During the early years he met with a great deal of opposition from men of his own faith. In one of the few letters that have survived from his pen he refers to the Nestorians as follows:—

"... a certain body who profess to bear the Christian name but who deviate sadly from the Christian religion, have grown so powerful in those parts that they will not allow a Christian of another ritual to have ever so small a chapel or to publish any doctrine different from their own. . . . These intrigues (of the Nestorians) went on for some five years. And thus it came to pass that many a time I was dragged before the judgment seat with ignominy and threats of death."<sup>22</sup>

For eleven years he dwelt alone in the mission, and then he was joined by a German friar, Arnold by name. By the year 1305, however, he had overcome opposition and he had in the capital two large churches and some 6,000 Christians. He bought 150 slave children and instructed them in Latin and Greek as that they could perform the offices of the Church, which pleased the Khan greatly. He soon acquired a knowledge of the Chinese and Tartar languages and published a translation of the New Testament and the Psalms, both of them written in a style so pure as to elicit the praise of native scholars. It is not known whether the

21. John of Montecorvine born in S. Italy probably 1247, died at Khanbaliq, probably 1328. In 1286 Khan Argun of Persia, favorably disposed towards Christianity, asked the Pope to send missionaries to Farther Asia and, as a result, John was sent.

22. Yule: Cathay, III, 46.



whole of the Bible was translated at this time but it is interesting to note that in this respect John's attitude differed from the traditional policy of the Roman Catholic church which has looked upon the Scriptures as a possible hindrance rather than a help to evangelization.

The zealous missionary finally came to be on good terms with all the people of the capital, including the Khan himself. His house was within a stone's throw of the palace where the monarch must often have listened to the chanting of the choir boys or the pealing of the three great bells calling members of the Faith to Mass. Two miles across the city was another church at which services were regularly held.

Hearing of the success of the mission the Pope created the archbishopric of Khanbaliq in 1307 and made John archbishop. Other Minorites were sent out to help him with the title of bishop. Of these only three reached Cathay: Andrew of Perugia, Gerard and Peregrine. From the first John had held the rank of Papal Legate at Court, a fact which undoubtedly helped him in his work and made easier his relations with the officials. The missionaries were all given an *alfala* or royal stipend and, in this way, lived on the bounty of the emperor.

The Church grew apace and missions were founded in other places, notably at Zaitun, the great port on the Fukien coast (the modern Chuan Chow) where there were two churches including a fine cathedral built through the generosity of a local Armenian Christian. Gerard was installed here as bishop in 1313 and he was followed by Peregrine, who died in 1322 and by Andrew of Perugia who held his post only four years. When Odoric passed through in 1315 there were four Franciscans assisting Gerard. A third church was built later, according to the testimony of the traveller Marignelli who visited the town in 1346.

Other bishops were sent out in 1312 and more followed later. As was the case with the archbishop in Khanbaliq these were all given the title of papal legates which, in itself, seems to suggest that Christianity must have been in a flourishing condition in the empire.

John of Montecorvine died in 1328 at the advanced age of 83. A quarter of a century earlier we find him writing: "I am becoming old and gray-headed but it is rather through labor and tribulation than through age, for I am not more than 58 years old." During his long term of service he had endeared himself to the hearts of the Tartars, and all, Christians and infidels alike, mourned at his death. In all the history of Christianity in the East there is no more splendid figure than that of this fine old Franciscan friar. Thousands of leagues from home and cut off from all communication with Church and friends; living in an atmosphere entirely foreign among an uncouth people; fighting prejudice and even bitter persecution and using all the resources at his disposal,

spiritual, mental and physical in the task of preaching the Faith, he typifies to a striking degree the spirit of the Founder of his Order. That the work he did actually bore such little fruit ultimately is no criticism of the strength of the beginnings he made.

John was the first and last effective Archbishop of Khanbaliq. When he died it was estimated that there were a hundred thousand Christians in the Empire. To cover his loss the Pope chose Nicolas, a Franciscan professor of Theology at the University of Paris, and sent him out with twenty-six other priests and six laymen, but he probably did not reach the capital. For some years longer Christianity seems to have spread in the empire. In 1388 four more Franciscans were sent out, still with the title of legates.

The Ming dynasty came into power in 1369 and was hostile to foreigners. With the disappearance of the Mongol house Christianity in the Far East entered into a period of eclipse. In 1370 William of Prato was sent from the University of Paris to become Archbishop and later others were sent but no news from them was received. The mission at Zaitun, like that at Khanbaliq, disappeared, James of Florence, the fifth bishop, having been martyred by the Chinese in 1362. The breaking up of the Mongol empire and the resulting quarrels in the Near East had cut the great highroad to Cathay, and the brilliant but ruthless exploits of Timur (Tamerlane) helped to render more difficult communication with the Far East.

The history of Christianity in China, like that of many things in the Celestial Empire, goes in cycles. We have seen how Nestorianism flourished in the seventh and eighth centuries and again in the thirteenth century. We have seen how Roman Catholicism laid, at the end of the same century, foundations which seemed permanent. But these also were entirely wiped out and with the appearance of the Ming sovereigns Christianity virtually disappeared from the empire, not to be brought back until the coming of the Jesuits more than two hundred years later.

#### WORKS CONSULTED.

- Huc: *Le Christianisme en Chine, en Tartarie et au Thibet* (Paris 1857).  
H. Havret: *La Stèle Chrétienne de Si-Ngan-Fou* (Shanghai, 1897).  
Saeki: *The Nestorian Monument in China* (London, 1916).  
Yule: *Cathay and the Way Thither* (Hakluyt Society, London).  
Yule: *The Book of Ser Marco Polo*, ed. Cordier, (London).  
Curtin: *The Mongols, a History* (Boston, 1908).  
Cordier: *Les Voyages en Asie . . . d'Odoric de Pordenone* (Paris, 1891).  
Cordier: *Le Christianisme en Chine et en Asie Centrale sous les Mongols* (T'oung Pao, Series 2, vol. XVIII, p. 49).  
Pelliot: *Chrétiens d'Asie Centrale et d'Extreme Orient*. (T'oung Pao Series 2, vol. XVII, pp. 623).  
Parker: *Preaching of the Gospel in China*. (China Review, XVIII, 152).  
Anon.: *The Land of Sinim* (China Repository, vol. XIII, pp. 477 and 537).  
Favier: *Péking*.

- de Moidrey: *La Hiérarchie Catholique en Chine* . . . (Shanghai, 1914).  
 Rockhill: *The Journeys of William of Rubruck and John de Carpine* (Hakluyt Soc., 1900).  
 Moule: *Notices of Christianity in China extracted from Marco Polo* (Journal of N. C. B. of R. A. S., vol. XLVI).  
 Duhalde: *Description Historique, Politique* . . . de l'Empire de la Chine (Paris, 1735).  
 Kircher: *China Illustrata* . . . (Amsterdam, 1667).  
 Semede: *Imperie de la China* . . . (Madrid, 1641).

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## Our Book Table

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THE MESSAGE OF BUDDHISM. By SUBHADRA BHIKKHU, Edited by J. E. ELLAM. Kegan Paul, Trench, Trubner & Co., Ltd., London. Gold \$1.25.

The occasional use of Scriptural quotations and a reference to Christ as having been under Buddhistic influence show that this brochure of 101 pages is prepared as propaganda among Christians. That does not, however, detract from its value as a summary of the highest Hinayana doctrines. The idea of a God-Creator is rejected. The permanence of the "will-to-live" and of the "karma" are admitted, though the idea of the soul as involving unbroken self-identity is discarded. The book deals with (1) the Buddha, (2) the Doctrine, (3) the Order. It throws us back on voluntary self-striving as the prime factor in spiritual growth and progress towards Nirvana, which is not thought of as annihilation but as the highest spiritualisation possible in this life, and which, under the term Parinirvana, is looked on as the ultimate goal of experience. This ultimate goal, while spoken of as "the peace that passeth all understanding" has nothing in it "which in any way corresponds to the human conception of existence." The author does not deal with origins and so admits that Buddha has no ultimate interpretation of the origin of the Universe. We find ourselves in the midst of a sensate environment in which satisfaction ever eludes us. The only hope of escape from this wheel of disappointing change is to work our way out into that "existence" where "desire" for individuality ceases to torment us. One understands, however, after reading this volume a little better the personal hold that Buddha may have on weary aspiring hearts, and why Buddhism is a strong competitor to Christianity.

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THE MEANING OF THE GREAT VEHICLE. (大乘教義). Chung Hua Company, Shanghai. M. \$0.40.

The number of students of Buddhism has greatly increased: among them there are many Christians. There are so many sects and the philosophical disquisitions are so deep and hidden that it is exceedingly difficult to secure a comprehensive knowledge of even the situation or status of Buddhism in China. Most of those interested in Buddhism study the "appearance of law" sect, the sect that believes in a kind of idealism (法相宗, 唯識派) and teaches that things do not exist outside of the mind. To assist in the study of this sect or philosophy the following books have been prepared: "The Buddhistic Primer" (佛教初學課本) which



is also called "The Three Word Classic of Buddhism," (佛學三字經), and is sold by 佛經流通處, Nanking: "Buddhism in Easy Language" (佛學易解) by Mr. Kia Foong Tsung (賈豐臻) and published by the Commercial Press is also easily understood. The best and most complete book for beginners in Buddhism is "The Meaning of the Great Vehicle," (大乘教義). In this book the different sects of Buddhism are separately treated and clearly explained. It contains several diagrams and tables, which help to make things clear. After reading this over carefully one may be said to be ready to study such books as 五蘊論, 百法明門, 成唯識論述記, 攝大乘論, etc. There is, however, one great obstacle to the study of Buddhism and that is the difficulty of understanding Buddhistic terms. The students can, however, get a dictionary of Buddhistic terms at the Ting Fu Pao Dispensary, Bubbling Well Road, Shanghai. It is in two editions, a large and a small volume. The large volume costs M. \$12 and the small one M. \$1.40. For ordinary purposes the small dictionary is quite sufficient. (These suggestions are translated from the Nanking Theological Review, First issue 1923.)

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CHINA'S CROSSROADS. By ELLIOTT I. OSGOOD, M.D. Published by Powell & White, Cincinnati, Ohio.

This is a book of 229 pages with four illustrations and is a sequel to the author's previous work, "Breaking Down Chinese Walls." It is well arranged for mission study classes and for others seeking definite information in regard to conditions prevailing in China during early foreign intercourse and changes that have occurred since. It deals with present conditions confronting mission work and is interspersed with incidents coming under the observation of the author who has been for many years a medical missionary at Chu Cheo, Anhwei.

It is written in an easy style that makes the book attractive and interesting, and while much of the contents may seem trite to the average China resident, it should prove of value to those who are interested in mission study at home.

R. C. B.

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IN AND AROUND YUNNAN FOU. By GABRIELLE M. VASSAL. London, William Heinemann. Pp. 187, 9x6 inches. 1922. 10/6 net.

The author of this book is an Englishwoman, the wife of a French medical officer who was assigned to service in Tonking. With his wife he visited the capital of Yunnan spending many weeks. This volume is a feminine running commentary upon what they saw and experienced in these strange and interesting surroundings. Yunnanfu in many respects resembles many other Chinese capitals, but with the immense difference of its high altitude (6,000 feet above the sea), and its situation as the seat of government of the most southern Chinese province bordering on Burma. There is a sketchy account of the history of Yunnan, of the great Mohammedan rebellion of the middle of the last century, and a somewhat detailed exposition of the difficulties faced and triumphantly overcome in the building of the wonderful railway from Pakhoi to Yunnanfu. The author was naturally ignorant of China, and of its language, and depended upon information from others and from books. For this reason many of the statements are inaccurate and the



judgments superficial. Thus we learn (p 98) that "A Chinese will kill himself for a cent"! The style is vivacious, the orthography Gallic (e.g. "enthousiasm," etc.) with a great waste of letters so that the most familiar names are often quite unrecognizable. There are 45 beautiful illustrations, several of them full page, which make yet more vivid the narrative. There are many misprints and no Index.

A. H. S.

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PROGRESS IN RELIGION TO THE CHRISTIAN ERA. By T. R. GLOVER. *George H. Doran & Co., New York. Also Student Christian Movement, 32 Russell Square, London, W. C. 1. Pages 350. 10/6 net.*

Here are fifteen chapters packed so full of results of reading and critical thought that they cannot be lightly or easily read. Dr. Glover shows how religion—meaning in its highest form life as affected by an attitude towards a Supreme Being and righteousness among men—developed before Christianity came on the scene, and how men have struggled through the idea of impersonal forces, to personal ones and then seen—sometimes dimly—the vision of a personal being above all. It is a strange yet moving story. Especially valuable is the treatment of the early Hebrew religion, the post-exilic Jewish religion and the development of life and thought in Greece as affected by this progress in religion. Religious progress is due more to thinkers than mystics. The whole book is an illustration of how men have groped after God, if, "haply they might find him." As on page 22 we read that "God's personality and man's personality stand or fall together." This is a book for serious students. Its wealth of information makes one realize that only to a few is given the power of mental grasp sufficient to evolve creative thought. It helps one realize how faith can swing unbound into new vistas of thought and freedom and yet be dynamic and uplift the soul. This book ought to be in every library in China. We wish it could be read by every missionary.

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RELIGION AND SCIENCE. *The Religious Studies Series, Vol. 11. A Symposium, edited and translated by TIMOTHY YUWAN JEN, M.A. Published by The Association Press of China, 20 Museum Road, Shanghai. Price: forty-five cents.*

This book tries to show in the words of prominent naturalists that there is no real conflict between science and religion as so many people think. Such a book may well be used for government students and for non-Christian student classes above the middle school grade.

The material is taken from three noted scholars. The first part, on the Co-operation of Religion and Science, is taken from Prof. J. M. Coulter's articles on "Science and Religion" published in *The Biblical World*, Vol. LIV, Nos. 4, 5, 6, 1920. Part II on "Evolution and Religion" is derived from Prof. E. G. Conklin, professor of biology, Princeton University and is originally a part of his book called *The Direction of Human Evolution*. Part III, on "The Relation Between Religion and Science," is a part of Prof. A. S. Wooburn's thesis entitled "The Relation Between Religion and Science" published by The University of Chicago Press.

In addition to these, there are two introductions which are by Dr. C. W. Loh, Professor of Psychology and Head of the department of Psychology of South-Eastern University, and Prof. Robertson of the National Committee of the Young Men's Christian Associations of China.

T. C. CHAO.

CHRISTIANITY AND ECONOMIC PROBLEMS. *Facts, Principles, Programs. Prepared by Kirby Page and others. Published by the Association Press. 50 pages 4½x6¾; 120 pages; published June 1922; price gold 50 cents.*

This is a discussion group text-book prepared by a committee of experts among whom are such well-known writers as Kirby Page, Sherwood Eddy and Harrison S. Elliott. The book deals with the great economic problems and the Christian interpretation which should be given to these problems. These are some of the problems discussed,—Poverty, Misfortune or Blessing; Are Luxuries Antagonistic to Public Welfare; How Can Industry Be Made to Produce More Goods and Better People; How Rapidly Can a Christian Economic Order Be Achieved.

It forms an admirable text-book for a group of high-school or college students who wish to acquaint themselves with the economic problems of the West and the Christian attitude toward the same. The economic and industrial problems of the East differ so greatly from those of the West from the standpoint of standards of wages, cost of living, housing, etc., that the book could only be suggestive as to how to study the economic and industrial problems of China and the relation of Christianity thereto.

ARK.

STORIES OF WOMEN PIONEERS, *Compiled by Students of Ginling College. Mandarin. National Committee of the Young Women's Christian Association of China, Shanghai. Each booklet ten cents, the set of eight, fifty cents.*

These eight attractive booklets in a colored box deal with the lives of Jane Adams, Mary Lyon, Catherine Breshkovsky, Florence Nightingale, Grace H. Dodge, Mary Slessor, Kaji Yajima, and Anna Howard Shaw. It is encouraging to note that the modern trained Chinese woman is producing stimulating material for the use of her sisters.

#### CHRISTIAN ENDEAVOUR BOOKLETS.

1. "Hints and Helps" by Joshua Vale. English Edition 5,000 copies 25 cents.
  2. "Hints and Helps" translated by J. Vale and Chai Lien Fuh. 5 cents.
  3. "Beginners' Topic Book" based on "Hints and Helps." 3 cents.
- Prepared by Rev. E. Weller and Pastor Shao.
4. "Beginners' Topic Book in Script by Rev. E. Weller and Pastor Shao. 3 cents.

50,000 of the above Chinese editions were printed.

"WITH P'U AND HIS BRIGANDS." MRS. HOWARD TAYLOR. *C. I. M., Shanghai. 2/6.*

After travelling for three years in all parts of China—North, South, East and West, Dr. and Mrs. Howard Taylor, at the end of their wide-spread itinerations fell into the hands of P'u and his brigands in the province of Yunnan. Their thrilling experiences are told by the ready pen of an accomplished writer, who has written many interesting books on China..

We commend this thrilling story to our readers and are fully persuaded than anyone taking it up will go through to the end without putting it down.

J. V.

*THE NEW CHINA REVIEW, December 1922.*

This is the last issue of a very useful journal. It contains interesting articles on the "First Arrival of the Jesuits," on the "Antiquity of the Ying-Yang Theory," the "Feast of Cold Food" and "Common Superstitions in Kiangsi Province." All appreciate the conscientious work of the late editor, Mr. Samuel Couling, whose obituary and photograph are given in this issue.

*THE CHINESE JOURNAL OF SCIENCE AND ARTS, edited by ARTHUR DE C. SOWERBY and JOHN C. FERGUSON. Subscription price in China \$10.00 Mexican.*

This is the first issue of a new publication aiming to present things Chinese from the viewpoint of science and art. "The Chinese idea of a Garden," "The Tarbagan or Siberian Marmot," and "Notes on Sericulture in Fukien" are of interest to the general as well as to the scientific and technical reader. One of the articles, that on the Tarbagan, is by Dr. Wu Lien Teh.

*THE LINGNAAM AGRICULTURAL REVIEW. December 1922. College Press, Canton Christian College, Canton, China. Published twice a year. Mexican \$2.00*

This is the first issue of a magazine devoted to agricultural interests. It is well illustrated and contains articles on "The Water Buffalo," "Sericulture" and the "Hookworm," giving the result of research in these and other subjects. The writers are all residents in Canton and appear to be connected with Canton Christian College. It is to be hoped that this effort may finally furnish us with an agricultural review for all China.

## BOOKS RECEIVED.

- Geographical, Regional, Economic Atlas, Part 4, Africa. Editor Thomas Franklin. W. & A. K. Johnston, Ltd., Edinburgh. 1/6 net.
- "The Soul of Modern Poetry," R. H. Strachan. Hodder & Stoughten. 7/6.
- "Back to the Long Grass"—Dan Crawford. Hodder & Stoughten, London. 16 -.
- "A Study in Moral Problems." P. M. Laing. Allan & Unwin, Ltd., London. 10/6.
- "Ancient Hebrew Stories and their Modern Interpretation." W. S. Jordan. Hodder & Stoughten. 7/6.
- "Belief in Christ." Charles Gore. John Murray, Ltd., London. 1/6.

## BOOKS IN COURSE OF PREPARATION.

The National Committee of the Young Men's Christian Association is preparing the following series of books for publication in 1923:

1. What and Where is God—An adaptation from Swain.
2. The Meaning of Service—Fosdick.
3. The Christian Ideal—Wilson.
4. Christianity and Socialism—Spargo.
5. Jesus and Social Questions—A compilation of Peabody, Mathews, Rauschenbusch, Lyman Abbot, Ellwood, etc.
6. The Chinese Philosophy of Life—T. M. Fan.
7. The Development of Religious Ideas in China—T. M. Fan.
8. Good Health—Various authors.
9. Character Building—Various authors.
10. Why I Believe—Various authors.
11. Observations in Europe—Various authors.



## Correspondence

"CHINESE CHRISTIAN CHURCH."

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—The many movements towards union among the Christian Churches and missions in China are notable marks of the present outlook in Christian work in this country. Their importance was further accentuated at the Shanghai Conference.

In these movements the question of a common name is always an important one, for a common name is a real bond. Dr. Parker at a meeting of all the Methodist representatives at Shanghai said that he thought we Methodists would have been united earlier if we had had a common name.

We are familiar with the denominational names under which some of the main branches of Christians have united, e.g., the Chung Hua Sheng Kung Hui (中華聖公會) and the Chinese Lutheran Church (中華信義會). Now we have a large union of churches known as the Chinese Christian Church (中華基督教會). This latter name of course is not, and presumably is not meant to be, a denominational name at all. Recently the Christians of a group of churches in one mission formed a Chinese Christian Church Preparatory Bureau (中華基督教會籌備處) with the idea of getting ready for self support (not cutting themselves away from the parent church). I do not gather that in choosing this name they had the slightest idea of joining the group of churches already under that name but they simply felt that "Chinese Christian Church" (中華基督教會) is the natural name

for all Chinese churches no matter to what branch of the Church Universal they belong.

This raises the question whether this generic name "Chinese Christian Church" (中華基督教會) could not be accepted by all the churches which took part in the Shanghai Conference and felt their unity there. The denominational branch names could still be retained and indicated in some such way as I would here suggest. My own church is the Wesleyan Methodist Church (循道會). We should under this suggestion bear the name Chinese Christian Church, Wesleyan Branch; in Chinese 中華基督教會, 循道部 (or 宗 or 支部 or 支會 as Chinese scholars should judge best).

The whole trend is towards denominational unity any way, thus the branches of the Chinese church would be getting fewer but vastly stronger. The National Christian Council would then in fact be the servant of the Chinese Christian Church. For the present and as far as we can see the denominational branch names will remain, possibly others of a purely Chinese origin might arise, the various emphasis of the denominations is of value, yet all would be within a voluntary union under one common main name. Thus as facing the non-Christian world our present considerable and real unity of spirit and purpose would be made manifest.

I have some doubt as to the need or wisdom of the Chung Hua in the name in so far as the Church of Christ is an international institution. There are dangers in the overemphasis of the national element. It is necessary in a denominational name, but hardly in



the main name. For the present, however, the object before us is the most effective use of all the forces of Christ in China. Without some such bond as a common name would give us there would seem to be a danger of the stereotyping of the main denominations which may produce a more real sectarian-

ism than exists at present with the large number of different missions and churches.

Yours faithfully,

J. H. STANFIELD.

Wesleyan Mission, Paoking, Hunan,

January 5th, 1923.

## News for the Missionary

### EVANGELISM FOR CHINESE IN SIAM.

At a communion service held recently here in Bangkok there were about a hundred and twenty-five present and three different church groups represented. These Chinese are of four different dialectic groups and do not represent completely the Chinese population here for the reason that there are smaller numbers of less important dialectic groups.

At present here in Bangkok we have well organized churches for the Swatow or Tiechow people, for the Cantonese and also an incipient work among the Hilar (Hainan) people. There are many Hakka people among our Christians but these mingle readily with the Swatow congregation and, in fact, our Swatow pastor is a Hakka. At present the building used for our Chinese work is entirely too small and we are compelled to make use of the Boon Itt Memorial Institute for large gatherings.

Outside of Bangkok there are many Chinese in the immediate vicinity and in this particular part of Siam. At Banplasoi south of here the work is well established. One of the missionaries at Petchaburi, a half day's ride on the railroad west from Bangkok, has for the last year or so devoted the major part of his time and energy to work

among the Hakka Chinese in his city and also up the river from Tonburi.

At Trang, on the west coast of the peninsula south of Bangkok, Dr. Wachter of our mission has been interested for some time in the Chinese work.

Bisnuloke, a station on the line twelve hours north of Bangkok, has a flourishing Chinese work carried on by the Siamese missionary and at Lampang, farther north, there is a large group of Christian Chinese for whom Mr. Hanna is carrying on work, also in Siamese.

EDWARD WELTON PERRY.

### THE CHURCH AND THE TOILER.

A group of Nanking Christians, Chinese and foreigners, interested in the relation of the Church to industrial and economic conditions in China, met in two sessions of an informal conference on January 29-30. Mr. Sweetman of the Y. M. C. A. was asked to act as secretary. Mr. Guy Sarvis was Chairman. The thinking of the conference revolved around three questions:

(1) What is the relation of the local church to this problem?

(2) What are local industrial conditions?

(3) What form of organization is needed to promote this work?

While considerable social activity on the part of the Church was reported, no concerted action with regards to industrial conditions has as yet been started.

Local industries were divided into three groups: (1) Old style, (2) Semi-modern, or those having the rudiments of co-operation and an increase in the use of modern tools; and (3) the modern, or those industries characterized by co-operative control and the use of power machinery. It was evident that the local problem is almost entirely concerned with Chinese. Of the laborers involved in listed industries it was felt that the transportation workers and apprentices were probably worse off. It was pointed out that there is a group of young Chinese interested in these problems who might be won to the church if the church had an aggressive program along these lines. For this and other reasons the church should take the lead in seeking to improve industrial conditions. The opinion was expressed that the study of particular industries might well be put into school curricula. The need of a "Guide" for such student study was also indicated. It was suggested that an effective way to promote interest is to have a sermon on this subject and then follow that with a distribution of suitable literature. It was decided to appoint a sub-committee to confer with the Nanking Church Council as to the best way to organize this movement.

#### CHEFOO CHRISTIANS MOVE FORWARD.

The report of the Eddy campaign in Chefoo from October 19-23, 1922, has just come to hand. This

campaign was conducted by the Christian Union in close co-operation with the Y. M. C. A. The aim was to further evangelism and to promote a more just industrial situation. In preparation for Bible class work, fifty-five Bible Class leaders were enlisted and a weekly normal training class conducted for them. The final number of those who announced their intention of becoming Christians and enlisting in Bible Classes, totaled 1,123. Two special meetings for business leaders were held. As a result the employers in attendance, both Chinese and foreign, adopted the labor standards accepted by the National Christian Conference and appointed a Committee of twelve, which included the President and Vice-President of the Chinese Chamber of Commerce, to study present conditions and make proposals as regards the carrying out of these labor standards. The Y. M. C. A. also passed the same resolutions and decided to establish an industrial department with a Chinese secretary. The Christian Union agreed to call a meeting of Christian employers with a view to getting them to take the lead in putting into practice the resolutions passed, and to promote co-operative business with the Chinese Chamber of Commerce.

#### THE MISSIONARY CAMPAIGN MOVEMENT IN SCOTLAND.

The movement is led and organized by the Rev. Donald Frazer, D.D., of Livingstonia.

Recognising that the missionary opportunities, need of workers, budget deficits, etc., were not the problem of his church alone, he inaugurated a movement which included all the Churches. The object in view was to rouse the congregations to a vision of the

mighty claims of Christ on them for world service, and to enlist recruits in that service. It was even hoped to undertake the training of those who were unable to procure it themselves. The movement started in the provincial towns and ended its first year with a missionary Congress in Glasgow to which delegates from all parts of the country were invited.

The campaign in each town was planned to extend over one week. It opened with a civic reception given to the campaigners in the Town Hall to which all the office-bearers in all the congregations were invited by letter. This meeting was always a very enthusiastic one and packed the building to its utmost capacity.

On Tuesday afternoon all the teachers, except those belonging to the Catholic schools, were gathered in a social meeting and addressed by the missionaries. Many recruits came from these meetings.

Daily opportunities were given to visit the day schools. The scholars needless to say welcomed the interruption to lessons. All the schools were usually so visited except the Catholic. It was a delightful surprise to find that the teachers who were indifferent or opposed to missions were a very small minority indeed.

A mass meeting was held on Wednesday, again securing a large enthusiastic audience.

Special group meetings were held on Thursday.—A meeting for women; A meeting for Business Men; A meeting for young People.

On Friday night all the boys' brigades, boy scouts and girl guides were marched with bands and banners to a great meeting.

On Saturday afternoon a conference with the workers amongst

the young was held and a demonstration given of how to use the missionary appeal in Sunday school work.

In some places it was possible to have a meeting to which the representatives of the labour and communist movements were invited and where questions were asked and answered.

Saturday evening was spent in a united gathering for intercession, at the close of which arrangements for the following day were confirmed. At this meeting the full team of workers was present and answered a roll call, thus being introduced to the local people.

Sunday was the great day of the campaign. Every religious meeting of every description including all the church services, Sunday schools, Bible classes etc., etc., were led by missionary speakers.

The climax was a great Dedication Service conducted in the largest church or town hall, in the town. In this service parents were called to dedicate their children, and young folks to take their stand for Christ and missionary service. All those Christian people expecting to go abroad as traders or civil servants were asked to ally themselves in the same great task of the Kingdom.

Generally speaking the experience was uplifting. Those best able to judge testified that there is a rising pulse of Life in the churches. The towns in which the campaigns were held were moved before the week was ended.

Many recruits were won who could dedicate themselves as trained workers. Hundreds of untrained lads and girls came forward seeking opportunities to join in this great service.



## Gleanings from Correspondence and Exchanges

The Wee Wee Company, a general store recently started in Shanghai, and controlled mainly by church members, has decided not to sell either cigarettes or liquor and to close on Sunday.

A reform society has been organized in Ichowfu, Shantung, to stop the smoking of cigarettes and drinking. Twenty of the gentry signed their names to the contract which is filed with the head official. The first person who breaks the contract will be fined \$20.00. This amount is to go towards purchasing a stereopticon lantern and slides for the society.

Rev. O. Braskamp reports that on one of his country trips an influential village elder who had studied both the Old and New Testaments, the Evidences of Christianity and other religious books asked the following questions; Is the Garden of Eden story a parable? Did it take place in heaven or on earth? Where does the devil come from? Why did God create a devil? How do you account for demon possession? Why did God have man break the covenant? With such questions as these one is continually confronted.

The Christian Mission to Buddhists has begun work in Nanking in their own rented premises. Rev. Carl L. Reichelt, who is in charge, has one young foreign man to assist him. They are supported by the International Missionary Society. They are planning to purchase land somewhere between Nanking and Chinkiang for the building of an institute as a center for this work. Provisional, general, and executive committees have been organized.

The China Conference of the Methodist Episcopal Church South is to open up Home Missionary work in Harbin sometime in 1923. A Board of Missions for work in Manchuria is to be in charge which is to represent (1) the Annual Conference, (2) the Woman's Missionary Society and (3) the Layman's Movement. About \$10,000.00 Mex is the budget for the first year's work. The Chinese missionaries and their work are to be supported by the China Conference. The Board is to allocate three foreign missionaries who, however, must be recommended by the new Board of Missions after which they are to be appointed by the Bishop.

A veteran Chinese Christian who lived near a river extremely difficult to cross, sold his small tract of land for 200,000 cash, in order to build a bridge for Christians to cross to attend Sunday and mid-week services. After his death a county official heard of the charitable deed and went out to investigate the bridge. He found it well constructed and of great benefit to the community. He immediately inquired if any members of the family remained. A small boy of sixteen was produced. After consultation the boy was promised an interest of 40,000 cash annually on the 200,000 cash his father had expended on the bridge, to pay for the boy's food, clothing and tuition while in our mission school. Besides the official promised him twelve and a half mu of Chinese land or five American acres for the boy's later use. He thanked the official for his kindness and went home rejoicing.

The latest addition to the Shantung Christian University at Tsinan





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is a commodious and unpretentious Home for the Chinese Women Nurses attached to the Hospital. The funds for this building were given by the late Miss Caroline Davis of Pittsburg and were secured through the personal efforts of Mrs. R. K. Roys, formerly of Shantung and now Secretary of the Women's Board of the A.P.M., New York. The building contains bright and airy accommodation for 36 nurses and in addition to the dining-room and bedrooms it also provides a pleasant Common Room for social recreation when off duty. The Home was formally opened on January 17, 1923, in the presence of a representative company of Chinese and foreign friends. The Matron, Miss M. Logan, and her devoted staff are to be congratulated on these comfortable new quarters in place of the old, cramped and unhealthy rented premises.

In the Hingan district there are some eleven walled cities and scores of large villages and only Hingan itself with resident missionaries. The people on the whole are as dark as if there had never been any preaching to them. In the city of Hingan the people are too taken up with money making to come and hear the Gospel but there are enquirers in some of the smaller places. We have had a small day school open now for three years and in more than a few cases children have only come for a few months and then have been taken away for fear of "eating our religion." Many of the people still think we take out eyes and hearts and do not hesitate to spread these reports. Just this year I notice a difference in the attitude of the people round about us. This year for the first time we were invited into a home. There

have been also a few striking conversions this year.

Plans for a conference of the Community Church Workers' Association are rapidly maturing. Four groups are busily at work preparing findings dealing with such fundamental questions as the following.—Administration, Finance and Equipment; The Training of Volunteer and Employed Workers; Organization, Methods and Principles; Programs and Survey. The findings of these four commissions will become the basis of further study and discussion by all the delegates at the time of the conference. The date for the Conference is May 8th to 11th. The delegates will be expected to provide for their own entertainment. All those who expect to attend kindly communicate with A. R. Kepler, 61 Range Road, Shanghai, who is the General Secretary for the Association. Any who desire to join the Association can secure copies of the Constitution and application cards by writing to the General Secretary. The membership fee is \$1.00 per year for general membership and \$5.00 for a sustaining membership.

Ichowfu, Shantung, celebrated the eighty-ninth birthday of the American Bible Society by special services and a Bible parade in which between four and five hundred marched with Bibles, banners, flags, etc. The parade was led by an escort of soldiers. A generous distribution of scripture portions and tracts took place during the parade. The Woman's Bible Institute was given the prize—a flag library—for the best float used. The day succeeding the parade fifteen large Bibles with colored calendars were presented to the gentry. One by-product has been a generous contribution of money

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### THE BANK OWES

1.	Repayable on demand	...	...	...	\$2,742,414.85
2.	To depositors for call deposits and current accounts	...	...	...	\$1,758,414.85
3.	To holders of banknotes in circulation	...	...	...	984,000.00
4.	Other than demand obligations	...	...	...	1,521,333.80
5.	To depositors for fixed deposits and savings accounts	...	...	...	\$1,500,574.43
6.	To customers for accrued interest, etc.	...	...	...	20,759.37
7.	<b>Total Liabilities of the Bank</b>	...	...	...	<b>\$4,263,748.65</b>

The careful banker always has the repayment of these obligations in mind and arranges his assets accordingly.

### TO MEET THESE OBLIGATIONS, THE BANK HAS

8.	Cash on hand and in local banks	...	...	...	\$1,003,546.99
9.	Demand loans—Callable at any time	...	...	...	1,637,521.41
10.	Stocks and bonds—Immediately salable	...	...	...	285,986.42
11.	Loans and discounts—maturing in less than three months and covered by security worth on the average 1½ times the amount lent	...	...	...	945,963.91
12.	Real Estate	...	...	...	740,967.69
13.	Prepaid items and other assets	...	...	...	87,672.81
14.	Furniture and fixtures	...	...	...	15,193.41
15.	<b>Total to Meet Indebtedness</b>	...	...	...	<b>\$4,716,852.64</b>
16.	This leaves a Surplus of	...	...	...	<b>\$453,103.99</b>

Which represents the investment of the stockholders in the bank and is a margin of safety which guarantees the security of depositors' funds.

The above listed resources do not include the item of GOOD WILL, which nevertheless is one of our most valued assets. While no monetary value is assigned to this in the foregoing statement, it is largely upon this factor—gained we believe by five years' sincere effort to render friendly, personal financial service—that we base our expectation for the continued growth of the bank.

*The foregoing figures are taken from the audited statement of the Bank's condition on December 31, 1922, drawn up by G. H. & N. Thomson, Chartered Accountants. Copies of the certified balance sheet will be sent on request.*

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by the gentry for mission work. For the first time in the history of Ichowfu the district official and his wife entertained the entire missionary body at dinner.

Large audiences of the Tai people in Yunnan attended a three days meeting held from December 23rd on in connection with the visit of Dr. J. Walter Lowrie. This work was started about a year and a half ago. A chapel has already been dedicated. The meeting was really a three days picnic. One thousand, one hundred and five people were fed once a day, who, in addition to other things ate five beeves. All the expenses were borne by those who attended the meeting and the cooking and other preparations were carried out by the men. The missionaries ate the same fare as the rest. One specially pleasing incident was the reading and explanation, by Dr. Lowrie, of Governor Tang's edict of toleration which removed the fear of prosecution. For the first time Christmas plays were given. The whole meeting was a demonstration of a successful social gathering without the use of intoxicating liquor so prevalent in this part of China.

The grave crisis which has for many months confronted the Church Missionary Society has been, it is believed, brought to an end through a decision now reached by its General Committee in adopting a statement which expresses a common and clear understanding on the fundamental evangelical verities.

This statement unites men who differ on some questions, but are at one in these essentials. The statement declares "unwavering acceptance of the supreme authority of the Holy Scriptures and our

full belief in their trustworthiness in all matters of faith and doctrine.

"We fervently acknowledge the Lord Jesus Christ to be our Lord and our God, the Way, the Truth, and the Life, Who spake as never Man spake, and who made upon the Cross (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole World, and we believe in the absolute truth of His Teaching, and that His authority is final.

"In the interpretation which we, as Evangelical Churchmen, place upon the Creeds and Thirty-nine Articles of Religion, we humbly believe that we have been and are being guided by the ever-present power of the Holy Spirit and by the teaching of the Holy Scriptures."

The agreement was reached in a meeting of the Committee attended by over 600 members and the ultimate adoption of the statement was all but unanimous.

The eighteenth session of the Hinghwa Annual Conference has just closed. One of the outstanding features was the separation of the west end of the Hinghwa Conference, comprising the Yung Chun, the Tehwa, and Tatien Districts into the new Yung Chun Mission Conference. This new field is entirely distinct from the Hinghwa field in dialect, temperament of the people, in customs, and other matters. In years gone by, several abortive attempts have been made to give away, to sell out, and to withdraw the Methodist work from the Yung Chun region. During the last fifteen years the work in the Yung Chun field has grown in an interesting fashion. There has been an increase in full church membership of 264 per cent.;



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**Editors :**

**J. H. OLDHAM and G. A. GOLLOCK.**

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3/23

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in probationers of 529 per cent.; in number of Sunday School scholars of 683 per cent. There have also been increases in contributions as follows: for pastoral support, 401 per cent.; for home missions, 162 per cent.; for preachers' aid, 447 per cent.; for miscellaneous local benevolences, 2,625 per cent.; and for church building projects, the rather astonishing increase of 5,230 per cent.

The American Bible Society's China Agency has been breaking records again. More Bibles were sold during the year 1922 than in any previous year of the Agency's history. The circulation figure for

Bibles, according to the annual report just issued from Shanghai, was 19,356. This is more than two thousand above the former high water mark. So also the income from sale of Scriptures exceeds by nearly \$400 (Mex.) the largest amount received in any previous year. That the so-called Anti-Christian Movement has increased student interest in the Scriptures is attested by the fact that during the past year a half dozen commercial bookstores in Peking alone sold over 2,000 Bibles and New Testaments, to the value of \$1,200 (Mex.). These went almost entirely to non-Christian students in the government schools of this great capital.

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## Notes on Contributors

Rev. FREDERICK S. DRAKE, B.A., B.D., is a member of the Baptist Missionary Society. He has been in China since 1914, part of the time on the staff of the Shantung Christian University.

Mr. DANIEL HARRISON KULP II, B.A., M.A., has since 1913 been a missionary under the Baptist Foreign Missionary Society. He has been engaged in physical education and the teaching of sociology and sociological research. He is at present director of the Yangtze-poo Social Center which is connected with the Shanghai Baptist College.

Rev. C. N. MYLNE has been since 1908 a missionary under the United Methodist Church; he is located at Sifangching, Kwei.

Rev. JAMES W. INGLIS, M.A., has been a missionary of the United Free Church of Scotland since 1890; he is located at Moukden and is at present engaged in teaching theology.

Rev. SAMUEL H. LEGER, M.A., B.D., has been a member of the Foochow Mission of the American Board since 1917.

Rev. W. H. OLDFIELD has since 1901 been a missionary of the Christian and Missionary Alliance; his present station is Kingyuan, Si.

ARNOLD H. ROWBOTHAM, M.A., has been on the staff of Tsing Hua College, Peking, since 1913. He is head of the Department of French.

